Shepherds

5-9

JUNE, 1951

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United Evangelistic Missions Issue

Our Bishops Emphasize Pentecost

HAZEN G. WERNER, Ohio Area

The experience which came to the Disciples at Pentecost was largely responsible for the achieving power of the early Church. It set them on fire! A similar experience is possible for the Church today.

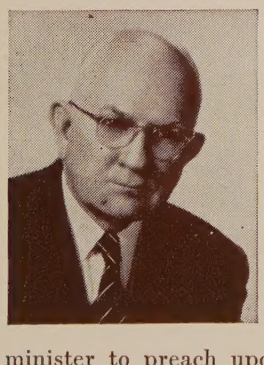
I earnestly hope that each minister in the Ohio Area, be his church large or small, will seek to make Pentecost Sunday a day for a new baptism of the Holy Spirit upon his congregation and upon his community. May many who are now indifferent be added unto the Church, for it is only by the healing and forgiving power of Christ that the fearful conditions existing in our world today can be assuaged.

May God bless us all in our preparations for this important day in our Church year.

ROY H. SHORT, Jacksonville Area

The first Pentecost for the Christian Church was, among other things, a day of great ingathering wherein 3,000 persons were added to the community of believers. It would seem therefore that any fully appropriate observance of succeeding Pentecosts upon our part should include not only the recalling to mind of what happened in Jerusalem upon that long-ago glorious occasion but some correspondingly significant addition to the whole body of the followers of Christ. It is my sincere hope that all the churches of the Jacksonville Area will so use the period following Easter for evangelism, that on Pentecost Sunday we may see great numbers of newly-won disciples standing before our altars to pledge themselves to Christ and to His Church.

CLARE PURCELL, Birmingham Area



Much credit is due the General Board of Evangelism of The Methodist Church for the renewed interest in Pentecost during recent years. The attention of the Church is again being directed to this important observance. It so happens that the date this year coincides with Mother's Day, May 13. It will be a good time to restudy the meaning of Pentecost for a minister of Jesus Christ. It will be a good time for the minister to preach upon this vital theme so that the experience will come to life in the hearts of the people who hear. All Methodism should make this a day of prayer for the outpouring of the Holy Spirit and for a large increase in the membership of the churches.

"Ye shall receive power . . ."

COSTEN J. HARRELL, Charlotte Area

The Church was born when on the Day of Pentecost, the power of the Holy Spirit descended upon a company of prayerful and expectant men. The Methodist movement has from the beginning given large emphasis to the Spirit's work in the heart of the believer and to the Spirit's leadership in all the work of the Church. An outstanding scholar and leader in the Church complained recently that one never hears any more sermons on the ministry of the Spirit of God. I sincerely hope that Pentecost 1951 may be an occasion when hosts of our ministers will interpret to their people the assuring and cleansing work of the Spirit in the hearts of believers, and when His power and peace may be again manifest among us.

(More statements by bishops on pages 15 and 16)

SHEPHERDS

June, 1951
Vol. 5—No. 9

Geo. H. Jones, *Editor*
Gordon Pratt Baker, *Editorial Associate*
D. E. Jackson, *Business Manager*

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Nashville 4, Tennessee

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HE EVANGELISTIC SPIRIT OF EARLY AMERICAN METHODISM

1 1773 John Wesley wrote to young rge Shadford, who was about to e England for America, "I let you e, George, on the great continent America; publish your message in open face of the sun and do all good you can."

wo years previously Francis Asbury written famous words in his nal: "Whither am I going? To the World. What to do? To gain or? No, if I know my own heart. To money? No; I am going to live to , and to bring others so to do."

wenty-six days after his arrival on e shores Mr. Asbury wrote down r famous words: "My brethren unwilling to leave the cities but ink I shall show them the way."

hese three classical phrases sounded keynote of early American Meth- m. "Publish your message in the face of the sun." "I am going to to God, and to bring others so to "I think I shall show them the ." They expressed that strange ngelistic urge, that peculiar rest- ness of spirit, that drove the circuit rs into every remote corner of the tier in their search for souls. They ad the urge, but the urge alone was enough. Asbury showed them the . And in following that way the hodists, who arrived 150 years after r denominations had established nselves, wrote an amazing chapter ne history of American Christianity. sbury found six preachers and 1,000 erents—they were not "members" use there was no Methodist Church hich they could be members. When first Conference met in 1773 there e 10 preachers, six societies, and 0 adherents, or "numbers in ety," as they were called. Eleven s later, when the Christmas Con- nce met in 1784, the first round of three annual conferences showed preachers and 18,000 members. when Asbury died in 1816 there e nine Annual Conferences, 695 achers, and 214,235 members.

n the span of one man's ministry of years—during which the land was aged by the Revolutionary War— Methodists increased two hundred- . In 25 years they increased 153 cent, while the population grew only per cent. In 1810 only one in 39 a Methodist, but 30 years later the ratio was one in 19. By 1860 one-third of all the Protestants in America were Methodists.

Evangelism Chief Concern

To the early Methodists evangelism was of primary importance. In the picturesque language of the day, the circuit rider had "an eye single to the salvation of souls," and all other duties were subordinate.

The Christmas Conference wrote this in the official record: "You have nothing to do but save souls. You are not to preach so many times, or to take care of this or that society, but to save as many souls as you can." So the circuit riders scoured the frontier, stalking souls as a hunter stalks his prey.

BY ELMER T. CLARK
Editor, *World Outlook*

These horseman of the Lord preached in brush arbors and in the open air, in cabin homes and in taprooms, on ferries and in jail. They went everywhere in search of souls. When the rain poured down men said, "Nothing is abroad today except ducks and Methodists." It was said that the first human sound heard in the wilderness was the ring of the pioneer's axe as he cleared out space for his log cabin, and the second was the "hello" of the circuit rider who rode up to the cabin door.

When John Travis was appointed to the "Missouri" circuit in 1807, he arose to ask the boundaries of the work. The bishop said, "It is bounded on the east by the Mississippi River and the west by the setting sun." St. Louis and Nashville were in the same presiding elder's district and the whole vast area was covered by nine circuits. But the circuit riders were undaunted by distances, dangers, or indifference. The Protestant gospel was forbidden west of the Mississippi, but John Clark stood on a rock in the river and preached to the people gathered on the bank. When a street preacher was driven out of New Orleans, a ruffian gloated, "That's the last we will see of him." But a bystander replied, "Oh, no! That man's a Methodist and they always go back!"

Secrets of Power

One secret of the circuit rider's power lay in the fact that he spoke the definite and concrete language of the people. He knew what he meant, and his hearers knew what he meant. The art of double talking, of using words which mean one thing in the dictionary and to the hearer, but to which the preacher attaches a different meaning, was unknown to the circuit rider. When he said "soul," "sin," "lost," "saved," "heaven," "hell," he knew exactly what he meant, and his congregation knew. If a penitent asked, "What shall I do to be saved?" the circuit rider had an instant reply, and in concrete and definite terms. This definiteness and sense of certainty was a source of the circuit rider's power, just as it explains the small sect's power over the plain people today.

Another secret of the early preacher's power was the nature of his message. His theology was simple but it concerned the things the people desired most to know. He had no doctrines that others did not have, but he believed in the reality of the supernatural and spiritual. He taught that all men are sinners; that Christ died for all; that all can be saved by repentance, faith, and moral living; that human hearts can be cleansed of the roots of sin; that men who are saved may know they are saved.

Not what men do, but what men are, was the main consideration. It was a gospel of personal experience, and it was powerful in the circuit rider's hands because he was a product of it.

Luccock and Hutchinson, in *The*

Story of Methodism, cite Freeborn Garrettson's sermon before the New York Conference after he had preached for 50 years. The old man said, "I traversed the mountains and valleys frequently on foot, with my knapsack on my back, guided by Indian paths in the wilderness, when it was not expedient to take a horse. I had often to wade through morasses, half-leg deep in mud and water, frequently satisfying my hunger with a piece of bread and pork from my knapsack, quenching my thirst from a brook, and resting my weary limbs on leaves from the trees. Thanks be to God! He recompensed me for all my toil; for many precious souls were awakened and converted to God."

It was recompense enough. These men had no salaries, no homes, no comforts, no security. Yet they waxed rich from their work, for they were paid in the currency of eternity—they were recompensed in souls.

Devotion Was Characteristic

The most striking characteristic of the circuit riders, as one reads the records, was their utter disregard of themselves, their physical welfare, and normal desires. Not elsewhere, except among the early Christians, can be found such a story of total devotion to a cause on the part of so many men, and such total indifference to personal considerations.

There was no stove in Lovely Lane Chapel at Baltimore when the preachers met there at Christmas time in 1784 to organize the Church. There were no backs on the benches. Yet no mention was made of the cold (though it was recorded that someone put up a stove before the conference adjourned) as these men made the rules that were to govern themselves and their work. And what rules they were!

For example, they set their own salaries. They were all the same: $64 *and no more!* There were to be no marriage, funeral, or baptismal fees; or if any were insisted upon, they must be applied on the $64 salary or turned in at the conference for the benefit of those who had not been paid in full.

The rules they made for themselves were stringent. They ordered themselves to rise early and work increasingly. "Never be unemployed. Never be triflingly employed." "Converse sparingly and cautiously with women, particularly with young women." "Do not affect the gentleman." "Be ashamed of nothing but sin: not of fetching wood or drawing water: not of cleaning your own shoes, or your neighbor's." The men who made such rules for themselves were not motivated by considerations of physical comfort. They gloried in their poverty, and they rode across the country singing,

"No foot of land do I possess,
No cabin in the wilderness."

The early circuit riders could have no homes, no wives, no children, no sweethearts. Men so encumbered could not freely ride the frontier, and the preacher who married customarily left the travelling connection. It is said that Asbury once complained, "The devil and the women are getting all my preachers!"

It has been asked, "How did they ever stand it?" And the answer is, "They didn't stand it. They died."

Five hundred of the first 650 preachers were compelled to locate. Of the first 737 who died, 203 were under 35 years of age, and 121 were under 45. "Nearly half died before they were 30 years old. Of 672 of those first preachers whose records we have in full, two-thirds died before they had been able to render 12 years of service! Just one less than 200 died within the first five years!"

If that was not martyrdom, what name should be applied to such giving of life for the service of God?

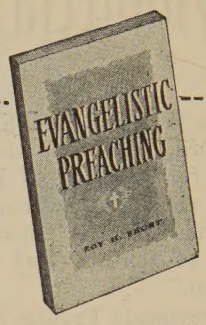
Lasting work

Superficial men have written as if the circuit riders roamed the country, stirred up great emotional outbursts, and then passed on, satisfied with the stir they had created. Nothing could be farther from the truth. The growth of the Church proves that the work of grace went deep; for the converts of the circuit riders did not fall away. The preachers conserved the results of their preaching.

Under the rules they made for themselves at the Christmas Conference they were to do more than save souls, in the sense of securing conversions. The preachers were admonished that their duty was "to bring as many sinners as you possibly can to repentance, and with all your power to build them up in that holiness without which they cannot see the Lord!" To bring them to repentance, and then to build them up in holiness—they were as careful of the one as of the other.

Notice some of the methods which they employed in the nurture of their converts.

In the first place, they were extreme-



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careful with the children. It is diffi-
lt to understand the source of the
inion that the early circuit riders
ew and cared nothing about child
idance. Each preacher who has ever
en admitted to a Methodist Confer-
ce since 1784 has been required to
swer affirmatively to the question:
Vill you diligently instruct the chil-
en in every place?" The records are
ammed with stories of the relations
the circuit riders with the children.
'ut on my new apron, mother," said
e little girl, "for Bishop Asbury is
ming, and I know he will hug me up!"

Successful Methods

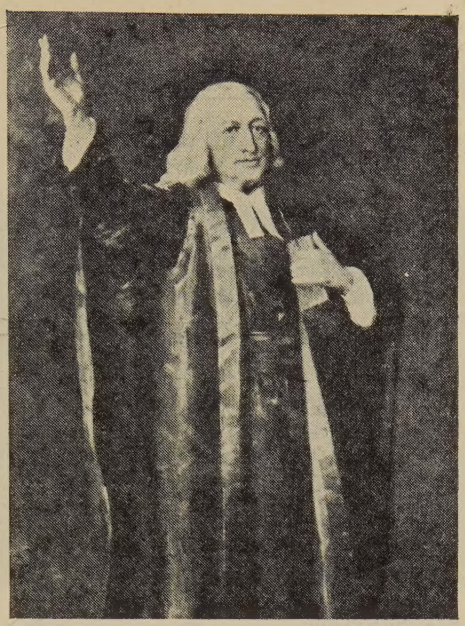
They had few Sunday schools.
uarterlies" and "curriculum ma-
rials" were unknown to them. The
hild psychology" they knew was not
d in books. But their methods were
ne the less profoundly based and
nderfully successful. "Go into every
use in course," they ordered them-
ves, "and teach everyone therein,
ung and old, if they belong to us,
be Christians inwardly and outward-
Make every particular plain to their
derstanding; fix it in their memory;
ite it on their heart. In order to do
s, there must be line upon line,
cept upon precept. What patience,
at love, what knowledge is requisite
this?" Furthermore: "Where there
10 children whose parents are in
iety, meet them at least an hour
ry week. Talk with them every time
see any of them at home. Pray in
nest for them. Diligently instruct
vehemently exhort all parents at
ir own houses."

Regularly the circuit riders were to
ach on education, thus early laying
foundation for the remarkable
thodist appreciation of learning.
ere was not much opportunity for
ication along the frontier. None of
early circuit riders was highly
ined in the schools, and some drew
k from preaching on the subject. But
rule was stern: " 'But I have no gift
this.' Gift or no gift, you are to
it!"

What modern religious educator has
eloped a better method of building
verts up in holiness? Or secured re-
s comparable to those achieved by
early fathers of the Church?

Access to Meetings Difficult

In the second place, the circuit riders
ized the class and society meetings
the stabilization and development
their converts. The great revivals



were, of course, public affairs, but the society meetings were private. All outsiders were excluded from half of them, and no non-member could be admitted more than two or three times. As for the love feasts, the rule about strangers was: "Let them be admitted with the utmost caution; and the same person on no account above twice, unless he becomes a member." Even members were admitted only by dated tickets, and these were not easy to obtain. "Give tickets to none till they are recommended by a leader, with whom they have met at least two months on trial," ran the rule.

These carefully guarded meetings were intimate and extremely personal affairs. Men and women were expected to give open testimony as to their "state of grace." Conduct was inquired into. Misunderstandings were adjusted and moral shortcomings were aired. The early Methodist meetings were often courts of law in which disputes were heard, testimony taken, and judgments rendered.

In an old quarterly conference record at New Madrid, Missouri, dated in 1838, is this entry: "Are there any complaints? Answer, there is: (1) Against Brother Howell for not attending his class faithfully. (2) Against Brother Michael for not attending to the delinquency of Brother Howell."

What was the meaning of all the secrecy and the meticulous dabbling in personal affairs? The circuit riders were not meddling busybodies. They were charged with the cure of souls, and they were building up their converts "in that holiness without which they cannot see the Lord."

Stringent Moral Code

In the third place, the early Methodists insisted on a strict morality. It was definitely designed to separate the Methodists from the unregenerate world and to make of them a distinct people, to break them off from their old associates and environment, and to surround them with a new group, whose approval would support their new way of life.

Naturally, the Methodists opposed drunkenness, profanity, gambling, lying, adultery, dishonesty, and the flagrant frontier sins which even the ungodly could not defend. Their morality embraced Puritan elements also. They looked askance at theaters and parties, novel reading and dancing, and some of them frowned on lodges and tobacco. They even went so far as to place a ban on "gold and costly apparel" and to prescribe plain dress and black bonnets. "You could know a Methodist preacher by his plain dress as far as you could see him," said Peter Cartwright. "The members were also plain, very plain in dress. They wore no jewelry, no superfluous ornament, or extravagant dress of any kind, and this was the rule by which we walked, whether rich or poor, young or old."

At the Christmas Conference one of the questions was, "Should we insist on the rules concerning dress?" The well-known answer was, "By all means. This is no time to give any encouragement to superfluity of apparel. Therefore give no tickets to any, till they have left off superfluous ornaments. Allow no exempt case, not even of a married woman. Give no ticket to any that wear high hats, enormous bonnets, ruffles or rings."

One preacher wrote as late as 1854: "My soul is deeply pained. O Lord, what will become of thy Church? Several of our members wear ear-rings. Some of them wear finger-rings. Lord, pity them!"

When a woman came to a love feast in Kentucky wearing a fur muff, James Axley was uncertain, but he finally said, "Go in, sister, cat-skin and all!" But when two appeared with low necks he gave them handkerchiefs to cover their bosoms. And Joseph Mitchell once said to a gaudily dressed lady, "Young woman, one flash of hell fire would burn off all those furbelows."

The early Methodists were nearly all very poor people, and could ill afford to waste their money on trifles. The preachers wanted their converts to be

different from the worldlings about them. They were striving for brotherhood, and to prevent class distinctions based on wealth.

They knew and acted upon what we know but ignore, namely, that pride and self-indulgence and aping the world are the deadliest foes of religion.
make rifts in the Church and damn many a Methodist. And who shall say they were not right?

An Awe-Inspiring Spirit

Such was the evangelistic spirit of early Methodism. As we look back there is something awe-inspiring about it. In complete self-abandonment our fathers in the Gospel pushed into every nook and cranny of the advancing frontier, seeking the souls of men to convert them and "build them up in that holiness without which they cannot see the Lord." Asbury was the leader who showed them the way. He rode 270,000 miles and preached 16,000 times, averaging a sermon a day for 50 years. He held 224 conferences. He ordained 4,000 ministers with his own hands. He came out of England to superintend a few straggling offshoots of an English revival, and his self-denying genius created on these shores the first Methodist Church, which far outstripped its British mother. Then Asbury lay down to die by the side of the road, in another man's house, trying in his last delirium to take up a missionary collection.

That is our heritage. We cannot reproduce its details, but we can be true to its spirit.

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It is said that the backed-up waters of the TVA were advancing to engulf the one-room log cabin of a Tennessee mountaineer. The engineers built a nice stone house on the hill and told the mountaineer it was his without cost.

But the man refused to leave his cabin, and the engineers discovered that his reluctance had to do with the fi upon the hearth.

"My grandpa built that fire a hu dred years ago," the man explaine "and he never let it go out. For he h no matches, and it was a long trip to t nearest neighbors to borrow fire. Wh grandpa died, my pa tended it, a when he died, I tended it, and none us ever let it go out. I'm not goin' move away and leave the fire which n grandpa built."

The engineers brought a great ir kettle and gathered up the coals in t man's fireplace, carried them up to t new house, and poured them out up the hearth, and kindled them up aga And the faithful mountaineer mov out of his log cabin in the valley in the stone house on the hill—but he to along the fire of his fathers!

We Methodists have moved into new world that the circuit riders nev knew. We have problems they nev met, demanding methods they did n use. We cannot duplicate their progra nor would it enable us to survive in t complex age. But if we could move in our new environment and carry alo their spirit—their singleness of purp in the search for souls, their total den of personal comfort in their sear and their unending effort to build m up in holiness—then the record of o achievements would be worthy of co parison with theirs.

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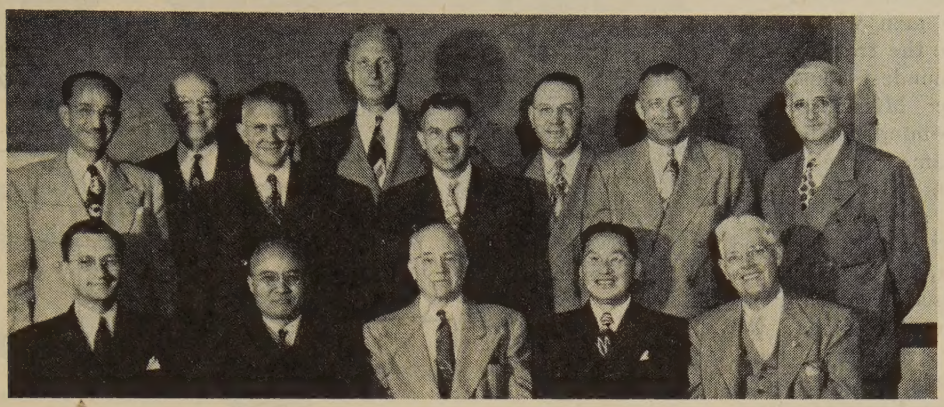


The United Evangelistic Missions Help Claim America for Christ

It was the afternoon of Sunday, ecember 4, 1949. Thirty-two thousand ethodists, their expectations quick- ed by the eight-day evangelistic cam- ign which this meeting was to climax, mmed the vast Convention Hall in iladelphia to hear Bishop W. Angie ith prophetically declare: "You have rted a new movement comparable to beginning of the great struggle for d in America." They came away feel- g that the day of the Lord was at nd.

Subsequent events have borne out eir conviction. For the evangelistic es which were kindled during that rious week in Philadelphia spread iftly across the land. Within the year nilar Missions had stirred the spiri- al aspirations of men and women ing in eight widely separated parts of e country. Ball parks and armories d resounded to jubilant singing and umphant preaching, and thousands d committed their souls to the cause Christ and His Church. One by one e states of Delaware, Kansas, Ne- aska, New York, Maryland, Arizona, wa, Illinois, Pennsylvania had felt impact of this dynamic movement; d already Kentucky and Cuba were mulous with excitement at the spect of forthcoming campaigns.

No obstacle was too forbidding to halt progress of this movement. From cember 1 to 10, 1950, in Iowa "lay- n and ministers ploughed through w-drifts, battled swirling gusts of ter wind and biting snow—shivered on doorstep and stoop to ring door bells, and returned to report with happy ruddy faces, and hearts aglow with the spirit of Christ and achievement. On the very worst night," Charles S. Hempstead, superintendent of the Waterloo District reports, "forty-eight visitors went out from one church. If men thought enough of their Christ and Church and cared enough about people to visit on such a night—then, they thought enough!"

So, too, Thomas H. Morris, superintendent of the Grove City, Pennsylvania, District, discovered that "sub-zero weather—long journeys over hazardous roads and many other impediments along the way were not sufficient to dampen the ardor and enthusiasm of the ministers and lay workers." In Arizona neither mountain nor desert nor distance could discourage the impassioned labors of men and women whose souls were aflame with the redemptive love of Christ.

Even retired ministers found a place in this "glorious new crusade of our great Lord and King," and as they went out with the fervent invitation to "come with us to Christ" they relived all the old pastoral triumphs of days that had swiftly fled.

At Onawa, Iowa, the church burned to the ground on Thanksgiving morning. Yet the very next evening the people met with their district superintendent and insisted that "the thing they most needed to do first was to enter wholeheartedly in the Evangelistic Advance." In Baltimore a team from the Methodist Youth Fellowship, exhausting its list of prospects, took the initiative and canvassed a whole row of new houses which they had accidentally discovered—and won a very lonesome family to Christ! Pittsburgh witnessed "the impossible" when 5,000 people crowded into the great Syria Mosque on Sunday, February 25, to hear evangelistic preaching, while another 1,000 persons were turned away for lack of room.

Such victories, of course, are the result of *united believing, united praying, united witnessing,* and *united worshiping.* The whole plan of the United Evangelistic Mission, in fact, revolves about these four essentials. Thus it is a strategy devised to make Jesus Christ an issue in the individual life by Personal Evangelism; in the home, by Visitation Evangelism; in the church, by Pulpit Evangelism; and in the community, by Public Evangelism.

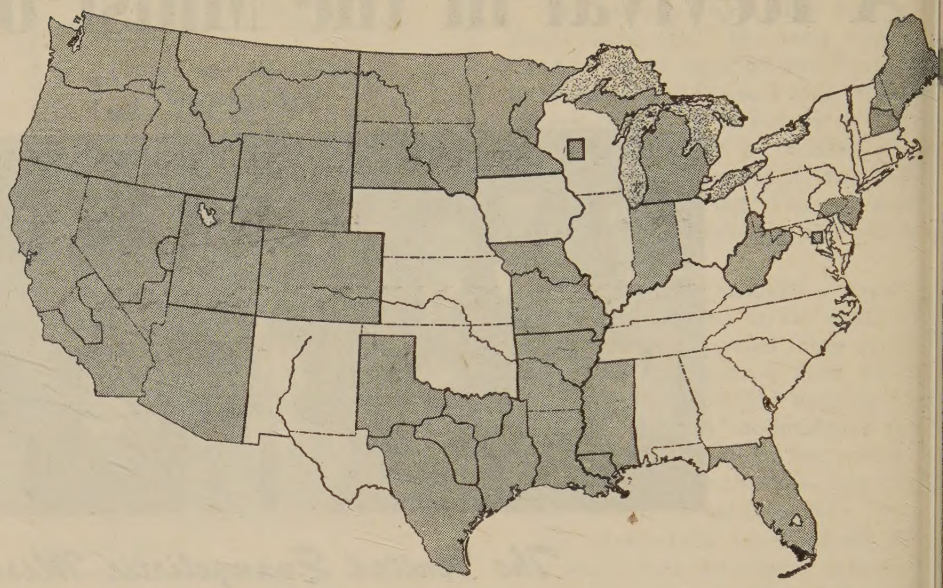
Two general types characterize the Mission: the enlisted and the reciprocal campaigns. In the enlisted mission, guest pastors are imported from outside the geographical area of operation. The crusades conducted in the Syracuse and Des Moines Areas were of this type. The reciprocal mission calls for an exchange of pastoral leadership within the geographical area of operation, with only enough men brought in from outside to fill the need. Peninsula Conference, Kansas-Nebraska Area, and metropolitan Baltimore employed this pat-

tern. Both kinds of campaigns make use of radio, television, and telephone hook-ups to reach the unreached, to arouse the indifferent, and to strengthen the faithful.

It has been said that the Old Testament prophets were men who "stood on tiptoe" to glimpse the transforming future. In the profoundest sense, the United Evangelistic Missions have caused every serious-minded Christian to do precisely the same. Something of the magnitude of the job before us is apparent when we see that Christ-centered campaigns are already planned for the Denver Area, the Los Angeles Area, the San Francisco Area, the Portland Area, the Houston Area, the Dallas-Ft. Worth Area, St. Paul, Detroit, West Virginia, the St. Louis Area, and the Arkansas-Louisiana Area.

What the result will be no man can say. But we know that God "is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." Therefore we can share the faith of John Wesley who surveyed a spiritually destitute England in the midst of the years and confidently declared, "Give me 100 men who fear nothing but God, who hate nothing but sin, and who know nothing but Jesus Christ and Him crucified, and I will set the world on fire."

United Evangelistic Mission—Fall 1951—Spring 1952



The shaded portions on the map above indicate areas where requests were made (before Ap 1, 1951) for future Missions.

Since this map was prepared the College of Bishops of the Southeastern Jurisdiction has vot to hold a Jurisdictional United Evangelistic Mission in the spring of 1952.

Today, at another mid-century, th United Evangelistic Missions are pro ing that he was right!

Conserving the Results

Some years ago a young minister preached a vigorous series of sermons in which he denounced the world's sin in general and implied that his congregation was responsible for it in particular. When he had concluded the series a highly conscientious and deeply distressed old lady came to him and asked, "Pastor, what do you want us to do about it?" To his chagrin, the young man suddenly realized that he hadn't the slightest idea what his people should do about it.

Unlike this naive preacher, however, from the very outset the planners of the United Evangelistic Mission knew what they would do about conserving the results of their spiritual victories. For they were well aware that the months immediately following an individual's decision to unite with the Church are crucial, and they were determined to work a program which would make and keep new members active.

Accordingly they created and implemented a six-step assimilation program which, under the able direction of G. Ernest Thomas, of the Spiritual Life Department of the General Board of Evangelism, has proved highly successful.

First of all, the pastor is urged to make a spiritual guidance visit to the newly won member for the purpose of deepening the convert's understanding of the obligations which he has assumed. During this visit family devotions, church attendance, and personal witnessing are emphasized. Classes in church membership—for those received by letter as well as those joining on confession of faith—make clear the nature and history of the Church and point up its distinctive beliefs in such a way as to make them more meaningful. A service of preparation acquaints the new member with the church's leadership and program.

The assignment of Fellowship Friends, or sponsors, is one of the most important aspects of the assimilation program. These individuals are charged with the responsibility of discovering the new member's talents and interests so that he may be related to the group or organization which best meets his needs by providing him opportunities for service. A full description of the plan of assimilation is given in t booklet *Assimilating New Members,* i cluded in the visitation packet used the visition program.

All this requires, of course, a contin ing program of training in Christi stewardship. To insure such a progra Dr. Thomas holds Spiritual Life Me ings in districts and groups of distri following every United Evangelis Mission. At these meetings plans a promoted to conserve the results of t campaign just completed, and the n sense of mission engendered in the perience is deepened through servi consecrating ministers and laymen the continuing task of salvation.

Helpful to this program are:

The Spiritual Life Evangelism Ch —$5.00

How to Be a Fellowship Friend 5c each; 10 or more, 2c each

Assimilating New Members— each; 6 for 50c

I Will Uphold the Church—10c ea 12 for $1.00

All are available from TIDIN 1908 Grand Ave., Nashville 4, Te

METHODISM MARCHES AGAIN

e United Evangelistic Advance the Del-Mar-Va Peninsula

Photo by Lubitsh & Bungarz

Peninsula Conference is a historical und for The Methodist Church. It in Barrett's Chapel that American thodism was born. It was here that e met with Asbury to make plans the famous Christmas Conference ere Methodism had its beginning. never has the cradle of Methodism wn such an outpouring of the Spirit when the Delaware-Maryland-Vir-ia Peninsula felt the impact of the ited Evangelistic Advance during otember and October, 1950, under leadership of Howard Ellis, of the neral Board of Evangelism.

Every church in the Conference eed to participate in the campaign finding prospects, by providing ma-ial and workers, by contributing fi-ncially, and by sending its pastor on eciprocal basis to another church in Conference to preach and to lead itation Evangelism. A General Planning Committee had the responsibility of promoting the program in the local church by setting up the following committees: Prayer Committee; Church Attendance Committee; Publicity Committee; Visitation Evangelism Committee; Youth Committee; Extension Committee; Music Committee; Transportation Committee; Continuation Committee

The entire Conference joined each day in the hour of prayer. Church bells were rung every evening at 6:00 o'clock throughout the Advance as a reminder to Methodists to pray for a spiritual awakening.

There were two periods of operation in the Peninsula Conference. The program began with a Youth Rally on Saturday, September 23, for the Easton-Salisbury District, at which time the host ministers from the Easton-Salisbury District met their guest ministers from the Dover-Wilmington District and from various other parts of the country. Twelve hundred youth and their leaders gathered in Cambridge for the Youth Rally. At least one guest pastor was assigned to every church. In some cases two guest pastors were assigned, one to direct Visitation Evangelism and the other to preach.

Paul Grimes, of Chicago, was the inspirational speaker for the first School of Evangelism in Sharptown, Maryland, September 24-29. Harry Williams and G. Ernest Thomas, of the General Board of Evangelism, were also on the faculty.

On October 1, 1,100 Methodists gathered at Bethesda Church, Salisbury, to hear Tracy Jones in the Mass Meeting, which brought to a close the first phase of operation. Later in the evening, the program was rebroadcast over WBOC. G. Ernest Thomas spoke to the overflow crowd in Memorial Hall. The work of an ordinary year was crowded into a week. More than 1,300 persons were brought into the church in the first period of operation in the Easton-Salisbury District.

For the second period of operation the ministers were recruited from New York, Pennsylvania, Virginia, and Mississippi.

The Wilmington-Dover period of operation opened with a registration and youth rally in Dover, Delaware, October 13. A feature of the program was a presentation of "The Great King Comes" by the Wesley players of Dover Wesley Junior College.

George Harper, Administrative Secretary of the National Conference of Methodist Youth, was inspirational speaker for the youth for the evening of October 14. He spoke to more than 800 young people and their leaders in the Dover Field House.

Photo by Sanborn Studio

A MAN WENT TO WORK FOR CHRIST

By G. ERNEST THOMAS

JAMES E. WELLS is no ordinary layman. His accomplishments are not the usual accomplishments of a church member. But the difference between James Wells and millions of other Christians is not in the number of talents which God has entrusted to him. It is in the manner in which he has dedicated to Christ and His Church such abilities as he possesses.

Grace Methodist Church in Salisbury, Maryland, under the leadership of Frank C. Baker, pastor, was cooperating in the Methodist Evangelistic Advance. Thirty-seven teams of adults and five teams of young people had been enlisted to visit Sunday afternoon and each evening during the following week. The visitors met at the church on Sunday afternoon and received instruction in the fundamentals of lay visitation. Then they went out two-by-two to visit in the homes in the community.

Joyous Satisfaction

The people doing the calling returned to the church that night for the evening service. There was no formal announcement of the results of their visitation, but it was evident that several of the teams had received some of the joyous satisfaction which thousands of other laymen have experienced when they have won men and women and youth for Christ.

On Monday evening the visitors met again for supper and for further instruction before going out a second time to contact those who had been assigned to them as prospects. It was part of the plan that they should return to the church at 9:30 o'clock that night for a Report Meeting, at which time each visitor was to tell the number of calls he had made and the results of his efforts.

At 9:30 most of the teams had returned to the church vestry. There was a hymn and a prayer. Then the pastor called the names of the teams one by one, and each responded by telling how many visits they had made, and how many commitments they had secured.

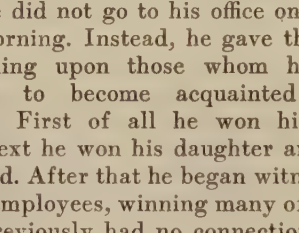
Finally the name of James E. Wells was called. Mr. Wells arose from his place at the rear of the room and walked slowly forward. He held a sheaf of cards in his upraised hand. Many of those present did not notice the cards because their attention was focused upon the radiant face of this Christian business man. His eyes were alight with spiritual victory.

"I have 26 commitments for Christ and the Church!" he announced, handing the cards to his pastor.

An Important Job

Twenty-six commitments! The extraordinary achievement seemed to demand an explanation. Mr. Wells described what had happened. He is a businessman, accustomed to business methods. When he listened to the training in how to visit, and learned of the record of other laymen who have gone out to call upon people in behalf of Christ, he became convinced that evangelistic visiting was as important as any job on earth. He felt, also, that it was a work which he was able to do and that he should do it.

So enthusiastic was he about the task that he did not go to his office on Monday morning. Instead, he gave the day to calling upon those whom he felt needed to become acquainted with Christ. First of all he won his own son. Next he won his daughter and her husband. After that he began witnessing to his employees, winning many of those who previously had no connection with the church. He was on fire with a message which had gripped his heart, and which he felt he must share with those about him.



Longs to Share Joy

Mr. Wells is the owner of a large lumber company. He is the president of the Board of Trustees of Grace Methodist Church. While he has been interested in the church and in the cause of righteousness in the community for many years, he only recently gave his life to Christ and became a member of the church. Now he earnestly longs for others to experience the joy which he knows in his own heart.

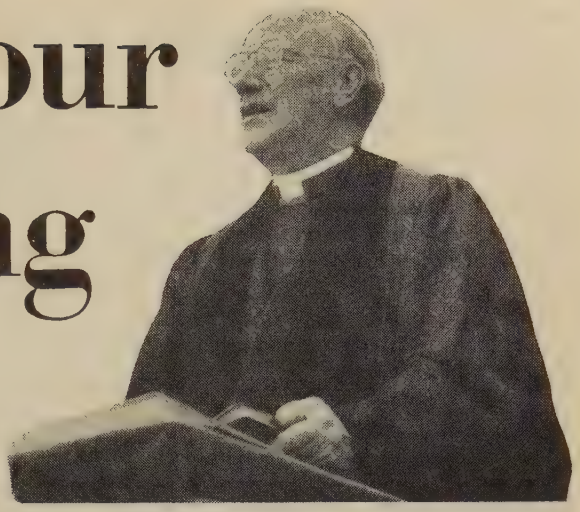
When James Wells became a member of the church he was not satisfied merely to be listed in the records. He wanted his life to be used for Christ and the Kingdom. Each year his desire to share is reflected in his donation of more than 500 Christmas baskets to those who are in need. His gifts of lumber and supplies have aided many churches within 100 miles of his place of business as they have planned for improvement and remodeling. He finds satisfaction in helping churches of all denominations to develop and grow.

Pledges Security

When recently Grace Church found it difficult to provide security in order to borrow a large sum of money to complete its educational unit, Mr. Wells pledged his own acres of lumber as security, and has thus voluntarily deprived himself of the use of those forests during the years that his church desperately needs help.

Grace Church came to the end of a triumphant week of evangelistic visitation and services having secured 11 commitments for Christ and for membership in the Church. Of these James Wells personally won 33. In humble devotion to Christ, he has demonstrated again the truth which the ages have often made so clear—that a consecrated servant of Jesus Christ can always win others to accept and follow Him.

One Great Hour of Witnessing



By Albert W. Cliffe

Layman, Philadelphia Conference

The football game between Delaware niversity and Lafayette College had ıst ended. The clock in the Wilming-n Ball Park pointed to 10:45 P.M. he great floodlights beamed across the eld. Many football fans were still in e park when the Methodists invaded e great field to prepare for the gi-ıntic Evangelistic Victory Rally to be ld the next day.

Through the eastern gate rolled truck ter truck laden with chairs from near-churches. Ministers, laymen, and y Scouts quickly arranged these airs in the shape of a great "V." Less an an hour later a 30-foot white cross inted to the sky, while an embank-ent of palms and ferns 20 feet in cir-mference simulated a hill at its foot. Just before midnight a tractor agged across the field a gigantic box-g ring to be used as a platform for the eat revival service the next day.

On it was placed a pulpit of Old sbury Church, Wilmington, which had en dedicated October 22, 1789, exact-161 years ago to the day. Everything as ready for the gigantic Victory ally.

As early as 10:30 Sunday morning people began to arrive at the ball park. The first to come was the Wilmington District Lay Leader, Clinton Brown, whose assistance was invaluable. At 2:00 o'clock the east gate was flung open and in marched the members of the Laurel, Georgetown, and A. L. DuPont High School bands with their majorettes and color guard. The organist and pianist then started to play great hymns of the church, as Rev. George H. Pigueron, one of America's fine song leaders and song director at the great Ocean Grove Camp "Abundant Life" Meetings, conducted a spirited hymn sing in which 15,000 persons joined enthusiastically.

Promptly at 2:58 P.M. the organ and piano struck the first note of Christendom's Marching Hymn, "Onward Christian Soldiers," and the official time for the Victory Rally had come.

A great, colorful processional moved down the field following white-robed Robert Day, Crucifer. A quartet of brass instruments preceded nearly 100 Christian church and American flags, while approximately 175 ministers, wearing black pulpit gowns with colorful hoods, walked just ahead of the district superintendents and Bishop Cushman. At the 10-yard line the ministers were seated on the field in front of the platform. The flag-bearers continued down the center of the field to the rear of the great cross, where, entering the embankment of palms and ferns, they grouped their colorful flags. Bishop Charles W. Flint of the Washington Area presided.

After the 15,000 persons present had reaffirmed their faith to Almighty God by repeating the Apostles' Creed, Dr. Hamilton Fox, superintendent of the Wilmington District, led in prayer. By this time television and radio had picked up the program.

Mrs. William Story, Professor of Music of Wesley Junior College at Dover, Delaware, directed the great Senior Choir of nearly 1,400 voices in singing Fred Waring's interpretation of "The Battle Hymn of the Republic." Dr. Thomas Mulligan, superintendent of the Dover District, read the sixth chapter of Paul's letter to the Ephesians. Following an appeal by Dr. Fox for an investment in evangelism, the 300 ush-

Below: Scene from the great Victory Rally in Wilmington Ball Park which climaxed the Advance Program. At top of page Bishop Ralph S. Cushman shown as he delivered his address at the mass meeting.

ers received the offering while the massed high school bands played appropriate music. Nearly 1,100 youth thrilled the huge crowd in singing Stergei's "My God and I" under the direction of Mrs. Harvey W. Ewing, Jr., of the Department of Music of Delaware University. Then the congregation stood and sang "I Am Thine, O Lord."

Dr. Fox briefly introduced Bishop Ralph Spaulding Cushman, president of the General Board of Evangelism, who presented a challenging message on the theme, "What the Call of Christ Means." His message visibly stirred the hearts of the vast crowd. When he called for church officials to rededicate their lives to Christ and His Church, nearly 2,000 stood in answer to this call. Among the first to stand was Governor Carvell of the State of Delaware, a vestryman in the Episcopal Church.

More than 600 persons answered the call to commit their lives to Christ. The greatest response, however, came when the plea was made for individuals to give their lives to full-time Christian service. Nearly 250 youth came fro every direction, down from the bleach ers, across the field, out of the gran stands, to express publicly their desi to serve their Lord and Master.

The Holy Spirit was manifestly work in a great crowd of people calle Methodists. The day was dying in th west as the meeting ended. But nothin was dying in the hearts of these 15,00 Methodists alive to the spirit of Joh Wesley as they returned with renewe faith to their homes.

The Methodist Hour for 1951

Presents These Speakers on Vital Themes

June 3—"The Ministry of Jesus," Walter C. Gum, District Superintendent, Richmond, Virginia

June 10—"God Available Through Prayer," Guy M. Hicks, Pastor, First Methodist Church, Shreveport, La.

June 17—"Brother Saul," Paul R. Hortin, Pastor, First Avenue Methodist Church, St. Petersburg, Fla.

June 24—"From Disaster to Victory," Eugene M. Frank, Pastor, First Methodist Church, Topeka, Kan.

July 1—"When God Steps Aside," R. Wright Spears, Pastor, First Methodist Church, Florence, S. C.

July 8—"Christ Stands by Our Crossings," Paul H. Tripp, Pastor, First Methodist Church, Bartlesville, Okla.

July 15—"Man's Need, God's Call," William C Finch, President, Southwestern University Georgetown, Tex.

July 22—"The Place of the Threshing Floor," Dow Kirkpatrick, Pastor, First Methodis Church, Young Harris, Ga.

July 29—"The Good Shepherd and the Abundan Life," Adolphus Gilliam, Pastor, First Methodis Church Lexington, Ky.

August 5—"God Will Help," Cassius E. Stree Pastor, Linwood Methodist Church Kansas Cit Mo.

August 12—"The Appointed Witness," J. Henr Chitwood, District Superintendent, Birminghan Ala.

The Methodist Hour is carried by nearly 200 stations in the Southeastern and South Centr Jurisdictions and is broadcast every Sunday from June 3 to August 12. Consult your local new paper for time and station. The program is available to other radio stations provided they a willing to carry the Presbyterian U.S.A. (Northern) and Episcopalian services scheduled for th rest of 1951. If interested, write James W. Sells, director, Joint Radio Committee, 404 Wesle Memorial Building, Atlanta 3, Georgia.

Pictured here (beginning in the upper left-hand corner) are: Walter C. Gum, Guy M. Hicks, Paul R. Hortin, Eugene Frank, R. Wright Spears, Paul H. Tripp, William C. Finch, Dow Kirkpatrick, Adolphus Gilliam, Cassius E. Street, a J. Henry Chitwood.

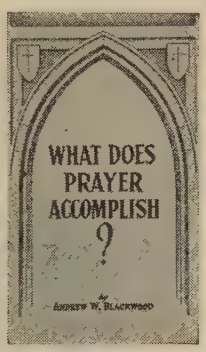
The Comfort Series

These booklets, each 3½ inches 6 inches in size and containing om 24 to 32 pages, are an invalule part of the working kit of any pastors

When Sorrow Comes
E. STANLEY JONES
Comfort Ye My People
GRACE NOLL CROWELL
The Christian and His Sorrows
W. A. SMART
The Mystery of Pain
LESLIE D. WEATHERHEAD
When Disappointment Comes
JOHN J. BUCHANAN
Overcoming Discouragement
ROBERT E. SPEER

Single copy, 10 cents each; 12 copies, $1.
One hundred or more, 6 cents each
Sample set, one each of all six, 50 cents

The Prayer Series



In the format of the Comfort eries, these booklets answer the uestions about prayer in a way at is helpful and satisfying.

Is Prayer Intelligent?
GEORGE BUTTRICK
How Does God Guide Us?
E. STANLEY JONES
What Does Prayer Accomplish?
ANDREW BLACKWOOD
How to Find Prayer More Meaningful
GEORGIA HARKNESS
The Master's Guide to Prayer
ROLLIN H. WALKER
Pray for Others
FRANK LAUBACH

Single copy, 10 cents; 12 copies, $1.
One hundred or more, 6 cents each
Sample set, one each of all six, 50 cents

THE UPPER ROOM
08 Grand Avenue Nashville 4, Tenn.

A Plan of Distribution

Mrs. James E. Barron,
Chairman, Good Literature Committee
First Methodist Church, Beloit, Wisconsin

Arlie H. Krussel, pastor, discusses the distribution of the March-April Upper Room with Mrs. James E. Barron and Mrs. Trezona, members of the Literature Committee of First Methodist Church, Beloit, Wisconsin.

The First Methodist Church at Beloit, Wisconsin, has devised this very interesting plan of placing the publication, *The Upper Room,* in the homes of its parish.

One Sunday in every other month, *each worshiper, upon entering the sanctuary, is greeted by a member representing the literature committee and is presented with a copy of* The Upper Room, *in which has been placed a small coin envelope, for the purchase of the publication.* The coin used as payment is placed in the envelope and dropped in the collection plate. If a person does not care to keep the publication he leaves it in the pew and it is collected after the church service. We have found by using this plan *The Upper Room* is reaching most of the homes in our parish. As many people want more than one copy, we try to keep a supply available at all church services.

This plan has been used over a period of time and has proved very successful. We find our congregation looking forward to the Sunday on which the new issue is presented to them.

Our orders have had to be increased many times, as we have found our previous order was not sufficient.

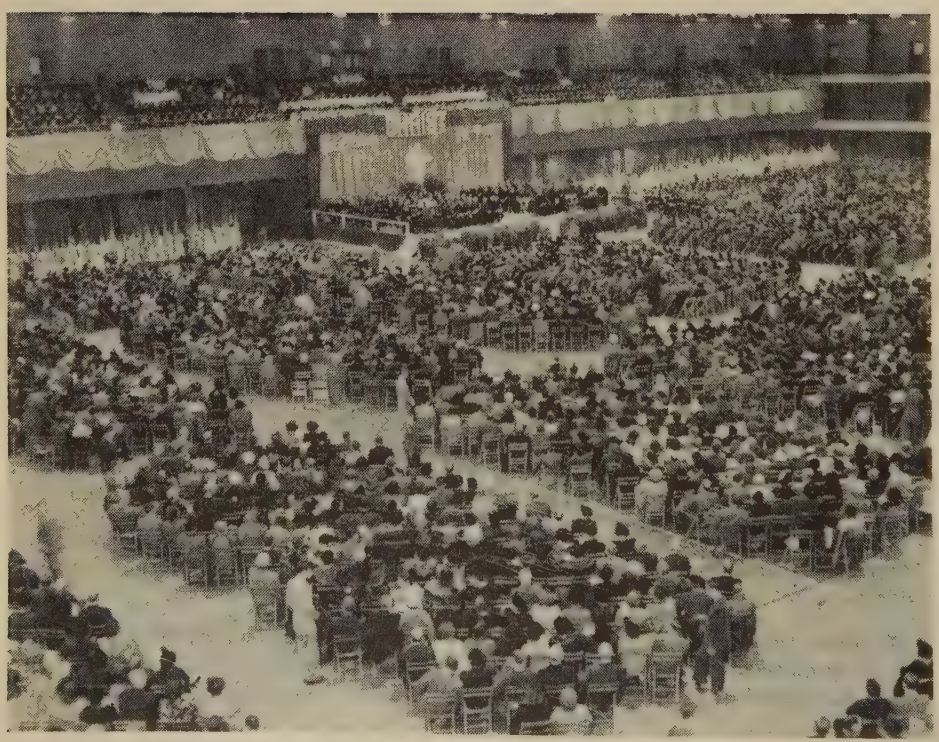
We have found this payment plan very gratifying, for many willingly place a dime or more in the envelope. With this extra money we are able to buy more copies, thus enabling our pastor and church visitor to use them in hospital and home calls.

Some Mass Meetings in th

One of the great features of the United Evangelistic Missions is the combination of Pulpit and Public Evangelism with Visitation Evangelism. This combination is carried out in each Mission on Sunday and throughout five week-nights. Then the Missions culminate on the next Sunday, usually in the afternoon, with a great mass meeting of all the cooperating churches in a district.

LEFT: One of the fourteen Mass Meetings in the Des Moines Area Mission. This one is of the Sioux City District, held at Morningside College.

LOWER LEFT: Part of the audience which crowded the mammoth Fifth Regiment Armory, Baltimore, for the Mass Meeting climaxing the Greater Baltimore Evangelistic Advance.



ıited Evangelistic Missions

ɢHT: Choir and platform ar-gement, with the front center ion of the audience, in the ffalo Mass Meeting, one of ten d in the Syracuse Area Mission.

WER RIGHT: Mass Meeting of Arizona District Mission, pro-ted locally by the District Super-endent and District Secretary of ngelism, according to the United ngelistic Mission pattern.

WER CENTER: Some of the 00 Methodists who filled all ilable space, including the hestra pit, at the Syria Mosque, tsburgh, on February 25, 1951. re than 1,000 persons had to be ned away for lack of room.

ACTION IN EVANGELISM

This nation with its corruption, gambling, and immorality needs a great stirring revival of the preaching and teaching of the gospel of our living Lord and Saviour to bring honesty and clean living to our homes, our political life, and our economic life.

Realizing the urgent need of a spiritual movement, the General Committee on the Advance for Christ and His Church has asked the Board of Evangelism to promote an intensive "action program" of evangelism beginning on World Wide Communion Sunday, October 7, 1951, and continuing through Easter Sunday, April 13, 1952.

Therefore, the Board of Evangelism urges our Bishops, District Superintendents, and other evangelistic leaders to give the work of evangelism a very prominent place in the program of the Annual Conferences this year.

This can be done:

(1) By having evangelistic messages at the sessions of the Annual Conferences;

(2) By our Conferences adopting a very intensive and aggressive program of evangelism for their churches during the next Conference year;

(3) By providing adequate leadership and funds for administering this evangelistic program in each Annual Conference;

(4) By urging and aiding every church in the Annual Conferences to become evangelistic.

The General Board of Evangelism notes with great joy and continual praise to our Heavenly Father that during the Conference years 1949 and 1950 The Methodist Church received a total of 779,782 new members. This does not include letter transfers within our own Church. This is the greatest number received during any two years in The Methodist Church.

Such success imposes increasing responsibility to train these new membe in churchmanship and in the Christi life and to properly assimilate the in the churches. Our Board of Evang lism has launched an effective progra to this end, and we call upon o Conferences, districts, and churches make full use of it.

We are anxious that the next t years of the quadrennium, 1951 a 1952, exceed the first two years. do this calls for more evangelistic pra ing, preaching, teaching, and visiti on the part of laymen and pastors our churches.

We hope that a great evangelis movement will begin in the sessions every Annual Conference and spre from church to church.

To this end we dedicate our all, a call on every Methodist to do the sam

Adopted April 4, 1951

Executive Committee

General Board of Evangelism

Ideal for Use in Your Summer Revival

Helpful to Your Personal Devotions

What Christ Offers You

The June Tract of the Month Written by

Bishop Roy H. Short

6 pages $2.00 per 100 2 colors

Tract-of-the-Month Club subscribers are asked to notify Tidings of any change of address

(There will be no Tract of the Month for July and August)

1908 Grand Avenue TIDINGS Nashville 4, Tennessee

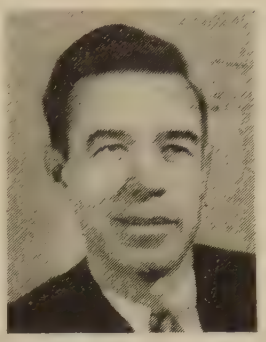
Our Bishops Emphasize Pentecost

(Continued from inside front cover)

BETHANY

FRED PIERCE CORSON, Philadelphia Area

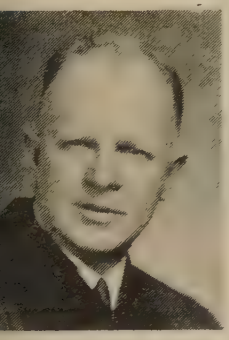
The manifestation of the spirit of God in all phases of our life, both individual and corporate, is the desperate need of our times. We acknowledge God with our lips but His spirit is not in our hearts or acts. Pentecost offers us the opportunity Paul sought, to speak of the "forgotten doctrine" of the Holy Spirit and to explain how it works through life today.



GERALD KENNEDY, Portland Area

If there is one church in Christendom which ought to make much of Pentecost, it is The Methodist Church. Our beginning and our history are full of new Pentecosts. I urge every minister in the Portland Area to make the necessary preparations for a new outpouring of the Spirit on May 13, which combines, significantly enough, the two great festivals of Mother's Day and Pentecost.

OYD C. WICKE, Pittsburgh Area



Who would not admit that this is a power-conscious, power-worshiping, power-seeking age! So true is it that we are in grave danger of being destroyed by this power as we elevate it to the stature of an idol.

To be sure, Power has been promised to us. It is our God-given birthright. It can be our possession for the asking, for the meeting of His condition. We are told that "to as many as received Him, gave power to become the sons of God. . ." In *that* wer is life. All other search for power for its own end l lead to destruction. Ours is not only the task to call n to the acceptance of this Power, but to demonstrate the wer of His spirit within our lives.

G. BROMLEY OXNAM, New York Area

Protestant Christianity has always affirmed that a man's relation with God is direct, immediate, and personal. Neither church, nor clergy, nor creed stand between a man and the Eternal. There are no tollgates on the King's highway. When a man comes to himself, he may return to the Father in the assurance of the Father's love, which manifests itself in the Father's forgiveness. This truth was manifest by the Eternal Himself when He took on the limitations of humanity, and His Son became the Way, the Truth, and the Life. This means that a man's eternal salvation is placed beyond the reach of any human parent, beyond the control of any human institution. Evangelism must make this plain to millions who are eager to return to the Father.

IVAN LEE HOLT, St. Louis Area

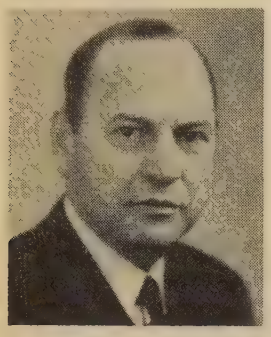
The growing interest in evangelism throughout our Church is a matter which must bring joy to the hearts of all Methodists. It has been my privilege to be in touch with some of the area-wide and state-wide campaigns. We are planning a similar campaign in Missouri for one of the months of this coming fall and we anticipate fine results.

PAUL E. MARTIN, Arkansas-Louisiana Area

As Pentecost comes this year on Mother's Day, our Church is presented with a great opportunity for one of the largest ingatherings into the church of any time in the year, with perhaps the exception of Easter. We can well pray that this holy day may be characterized by the outpouring of the Holy Spirit and the winning of many souls to our Christ.

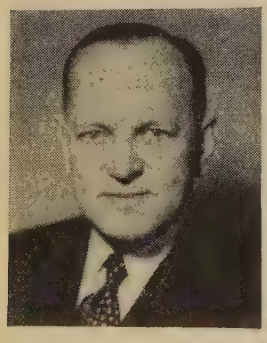
CHARLES W. BRASHARES, Des Moines Area

Pentecost ends Family Week this year. What an opportunity to have all the family with one accord at one place that Sunday. Preparatory Sundays can emphasize: Has the baby been baptized? The Church is your home. Gather in the Grandparents. A Christian Father for every home. Mother belongs to the Church. Then Pentecost Sunday brings the family roundup. Draw a circle that shuts them all in. Here's a real evangelistic opportunity.



W. EARL LEDDEN, Syracuse Area

ADVANCE is the word for this quadrennium. It is related to the total program of The Methodist Church. And it is significant that no advance recorded so far this quadrennium surpasses that achieved in the field of Evangelism. This is as it should be, for true evangelistic advance strengthens every phase of our work.



Now it is important for us all to recognize the strategic evangelistic opportunity provided by the period between Easter and Pentecost. May the ever-living and ever-present Christ be recognized and exalted during this blessed season so that we shall be prepared for the outpouring of the Holy Spirit on Pentecost Sunday—and for the reception into membership of those who have been drawn to Christ because He has been lifted up in our services and our daily living.

W. W. PEELE, Richmond Area

There are many methods of Evangelism, but only one Evangelism. All methods have the same end in view. A wise pastor will use all methods in an effort to win people to Christ.

The Richmond Area has fine Evangelistic leadership in the Boards of Evangelism of the two Conferences and promotes the Evangelistic program as outlined by the General Board of Evangelism. Special emphasis will be given in the Richmond Area to the National Week of Evangelism and to the Easter season.

J. RALPH MAGEE, Chicago Area

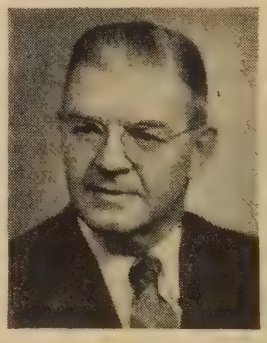
Man is sporadic in his interests and efforts. God is constant. God is dependable and reliable. Why should He not be so, He made it all.

The Holy Spirit, God's present inner contact with man, is God therefore He is constant.

There was a Pentecost approximately 2,000 years ago. What a day that was! There have been similar periods through the years. Why not now? Man is not attuned to God. Meaningful, earnest prayer groups might help.

MARSHALL R. REED, Detroit Area

Pentecost is more than an historical event. It is a spiritual potential. It did happen a long time ago and we have the account of what transpired. It can happen again. We have all the essentials. There are unsaved people in every community. We have a Gospel with power to save. If we give the Holy Spirit the place of leadership in our planning, it will happen again. Why not expect the miracle of a twentieth century Pentecost in and through us?



Special Services

The fact that Pentecost and Mother's Day fall upon the same Sunday this year offers a magnificent opportunity for churches to show how the spiritual fires must be kept burning upon our family altars. Pastors are urged to plan special services emphasizing the consecration of entire families to Christ and His Church on Pentecost Sunday. Laymen are urged to visit in the homes that they may "complete the family circle for Christ." Helpful to such a visitation program is the new leaflet by Dawson C. Bryan, "How to Win a Family to Christ," available from TIDINGS at 5c each; 25 or more, 4c each.

Evangelism in Action

SUPPLEMENT TO SHEPHERDS

JUNE, 1951

Triumph in Pittsburgh

Pittsburgh Conference conducted a ghly successful United Evangelistic ission from February 17 to 25, C. oyd Daugherty, Jr., director, reports. telephone hook-up linked together e four schools which were held for e five districts—Pittsburgh and Al-gheny Districts combined for the rogram—and permitted a close co-dination throughout the campaign. nportant announcements were thus ade simultaneously, while the super-tendents were able to give daily re-rts of the progress made on their stricts. Also, by means of this hook-, Bishop Lloyd C. Wicke inspiringly ldressed the four schools each day.

Executive Chairman of the Mission as Harry Allan Price, superintendent the Pittsburgh District. Dr. Price as one of the guest ministers at the eat Philadelphia Mission and served director of pulpit evangelism on the lean District of the Genesee Con-rence during the Syracuse campaign. It is significant to note that every

Standing in back of Miss Shirley Wicke, ughter of Bishop Wicke and Secretary of the ttsburgh Campaign, are (left to right) Harry ice, superintendent of the Pittsburgh District; L. Hicks, superintendent of the Allegheny Dis-ct; and Truman Potter, who directed Visita-n Evangelism.

perintendent in the Pittsburgh Mis-on had participated in the program Erie. Assistant director, chairman of the finance committee, and marshal of the processional was Albert G. Curry, who shared the Mission in Baltimore. A highly efficient and experienced leadership was thus provided for the campaign.

With the exception of McKeesport, there was a staff man in each school.

Prominently displayed at every center was a chart showing the progress of each church each day. This chart included the names of charges not cooperating with the program so that churches not participating were evident at a glance. It soon became apparent that these charts provided a real stimulus for action.

Assignments were made by the bishop and the Area cabinet on an Area basis, and this greatly strengthened the work of the Mission. Excellent publicity contributed materially to the success of the program.

The Youth Mass Meeting on Saturday saw 2,000 young people present; while 5,000 people packed the Syria Mosque for the Victory Mass Meeting on Sunday. One thousand persons were turned away for lack of space.

Via telephone hookup, Bishop Lloyd C. Wicke addresses the four schools of Evangelism held in the Pittsburgh and Allegheny Districts.

Present figures show a total of 7,101 individuals won for Christ and His Church through the Pittsburgh United Evangelistic Mission. Of these 5,023 were received on profession of faith and 2,078 by transfer.

Ashrams in 1951

The National Council of Churches has released the following schedule for the Ashrams which will be held in this country during 1951.

July 7-14—Northern Baptist Assembly, Green Lake, Wisconsin
July 16-26—Bridgewater College, Bridgewater, Virginia
July 30-August 6—Keuka College, Keuka Park, New York
August 8-15—Mt. Wesley Encampment, Kerrville, Texas
August 20-30—Camp Sierra, Shaver Lake, California

Those interested should contact Dr. Jesse M. Bader, National Council of Churches, 297 Fourth Avenue, New York.

Approved Evangelists Share East St. Louis Mission

Although it began in the midst of holiday activities and encountered some unfavorable weather, still the United Evangelistic Advance in the East St. Louis District was a real success!

At the close of the campaign, conducted during the week of December 31 to January 7, reports from the pastors indicated that 775 persons had committed themselves to Christ and the Church.

Of the total number won, 585 were on confession of faith. The other 190 represent transfers of membership to the churches in the communities where these people now live. Visitors interviewed 2,235 people in their homes, winning 34½ per cent of them.

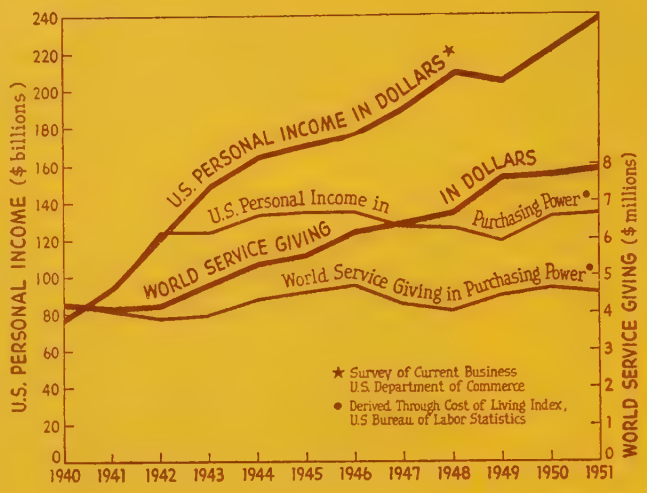
This great evangelistic effort involved 42 churches, where pastors and laymen were aided by 31 approved evangelists of The Methodist Church and 32 guest pastors from other parts of the Conference.

Preaching Missions were held in each of the churches every night while the visitation work was carried on simultaneously. A central School of Evangelism was held in St. Paul's Church, East St. Louis, each morning for the host and guest ministers. A Youth Rally was held in St. John's Church, Edwardsville, on the first Sunday afternoon with 450 present. Dr. Carl C. Bracy was the guest preacher on this occasion.

The climax of the campaign came on the final Sunday afternoon, January 7, when 3,250 people attended the Victory Mass Meeting in the Ainad Temple in East St. Louis. A chorus-choir of over 250 voices, including the McKendree Chorus, provided special music under the direction of Bill Weston. This is said to be the largest Methodist gathering ever held in East St. Louis.

C. Lloyd Daugherty, Jr., Director of the Department of Pulpit Evangelism of the General Board of Evangelism, was the director of the campaign.

What the Rising Cost of Living Has Done to the World Service Dollar



OUR INCOME HAS INCREASED FASTER THAN OUR WORLD SERVICE GIVING.

●

ALTHOUGH WORLD SERVICE GIVING IN DOLLARS HAS INCREASED, ITS PURCHASING POWER HAS REMAINED ALMOST THE SAME.

Columnist Writes of Erie Mission

So effective was the planning for the United Evangelistic Mission conducted by the Erie Conference from February 4 to 11 that Walter Jack, feature writer for the Erie (Pennsylvania) *Daily Times,* devoted his entire column on January 31 to the program and spiritual potential of the campaign.

"There is no finer compliment," wrote Mr. Jack, "and there is no greater evidence of personal concern, than one evidenced by laymen and lay women, and officers and members of the Methodist churches of the Erie Conference, in their personal invitations to the public to turn their hearts toward Christian life."

In this secularized age it is highly gratifying to find a metropolitan daily so enthusiastic about a religious program that it gives 26½ inches to an emphasis upon its importance.

One hundred sixty-one charges cooperated in the Mission, which employed 172 guest pastors and 7,803 visitors. A total of 13,657 interviews resulted in 4,561 commitments, of which 3,186 were on profession of faith. When we translate these statistics into concrete terms, we find that enough people made first commitments to establish 11 average churches; while the total additions to The Methodist Church in the Erie Conference in these seven days equals 15 average congregations!

Heartening, too, is the fact that 2,484 young people attended the rallies held at Jamestown and Oil City.

Throughout the week preaching services were attended by 77,023 persons. Since the inauguration of the United Evangelistic Missions, pulpit evangelism has been attracting increasing numbers of people wherever pastors have made as careful preparation for it as they have made for their visitation program. Graphic evidence of the growing appeal of the preached Word will be found in the mass-meeting pictures which appear elsewhere in this issue.

Erie Mission was under the direction of Eugene Golay, of the Department of United Evangelistic Missions, the General Board of Evangelism.

PASTORS AND WORLD SERVICE GIVING

For the sake of the Kingdom, Methodists must make a substantial increase in World Service payments. If we fail now to provide tithes for salvation we shall shortly pay taxes to tyranny.

Pastors can do much to meet the challenge of this hour by making an appeal to their churches and official boards to pay all World Service and benevolent monies to the Annual Conference treasurer *not later than Thursday, May 24,* so that he may forward them to Dr. Thomas B. Lugg, Treasurer, General Commission on World Service and Finance, 740 Rush Street, Chicago 11, Illinois, before the fiscal year closes on May 31.

Work Camps of Evangelism

a service project

FOR HIGH SCHOOL AND OLDER YOUTH

AND COLLEGE STUDENTS

For the Summer of 1951

HAT ARE THEY?

hort-term service projects for youth, combining work, worship and witness.

HAT DO THEY DO?

. They use constructively the time of young people in the summer.
. They render a significant service in the communities served.
. They demonstrate practical and effective strategy of churchmanship and evangelism.

HERE ARE THEY?

BEREA OHIO	June 10-17
ST. LOUIS, MISSOURI	June 4-11
DAYTON, OHIO	June 18-25
ELIZABETHTOWN, KY.	June 18-25
WADLEY, ALABAMA	July 8-14
LOS ANGELES, CALIF.	July 23-Aug. 1
MONTGOMERY, ALABAMA	August 20-27
ONSTEAD, MICHIGAN	July 8-16
KANKAKEE, ILLINOIS	June 18-25
WALESKA, GEORGIA	July 1-Aug. 4
AVANNAH, GEORGIA	Sept. 1-8
ACKSONVILLE, FLORIDA	Sept. 3-10
T. WAYNE, IND.	July 21-29
MISSISSIPPI	

HO MAY GO?

he youth of your own church IF:
—they want to learn evangelism
—they are socially and religiously mature.
—they are high school seniors or older.
—they apply at once to the directors of the camp or to:

HOWARD ELLIS, Director
Department of Public Evangelism
The General Board of Evangelism
1908 Grand Avenue
Nashville, Tennessee

YOUTH LIVE AND STUDY together during the workcamps of evangeli where they learn evangelism by the learn-as-you-go plan.

ADULT SUPERVISION enables youth to work effectively in new co munities in calling on prospects for Christ and the Methodist You Fellowship.

AN AIR BASE HOUSING PROJECT near Sioux City is surveyed (above Youth witness to the faith in a street meeting in Florida (below).

91 GREAT CHURCHES

What makes a church great? Is it size?

There are 1,038 Methodist churches in this country with 1,000 or more "active" members, according to our count from the 1950 General Minutes.

There are 317 more churches with a *total* of 1,000 members, making 1,355 churches in all.

Size may make a church "big," but it takes other elements to make a church *great*.

What is the purpose of a church? Isn't it—

To serve the cause of Christ? To make a righteous community and world? To win persons to Christ and to develop them in Christ-like living? To make the bad good and the good better? To save the unsaved, and to keep the saved saved?

Below we give you the names of 91 great churches. Each of these 91 churches won 100 or more persons to Christ on profession of faith in 1950, according to the 1950 General Minutes. Some of these should have won more: probably all of them could have won more.

Those marked with an (*) attained the "1 for 14" evangelistic goal.

Many smaller churches not listed here are "great" also, even greater than some of these, for proportionately they had even greater success in winning persons, although they did not win 100.

Watch *Shepherds*. Each issue for several months will carry a helpful study about what churches are doing to win persons.

Church	Pastor	Prof. of Faith	Transfers	Total	Active Members
CENTRAL JURISDICTION					
WASHINGTON CONFERENCE					
*Baltimore—Quinn's St.	J. J. Barnes	137	1	128	1,117
LEXINGTON CONFERENCE					
*Cincinnati—Calvary	S. W. Bankhead	201	124	325	933
NORTH CENTRAL JURISDICTION					
ILLINOIS CONFERENCE					
Champaign	D. B. Crocker	107	189	296	2,857
ROCK RIVER CONFERENCE					
*Chicago—Trinity	K. A. Long	144	88	232	1,693
*Rock Rapids, Ia.	G. T. Carl	122	111	333	1,687
NORTH IOWA CONFERENCE					
Mason City—First	L. A. Gustafson	114	143	257	2,796
*Maquoketa	W. F. Wiese	128	33	161	528
*Mason City—Wesley	F. A. Peterson	158	70	228	1,706
DETROIT CONFERENCE					
Detroit—Metropolitan	C. A. McChesney	138	90	228	5,618
Detroit—Norwood Park	V. S. Merriman	156	133	289	2,757
*Detroit—St. Andrews	W. D. Mercer	102	68	170	507
*Detroit—St. Mark's	E. K. Seymour	162	92	254	2,218
*Fenton—Michigan—First	M. C. Oliver	102	38	140	1,424
Flint—Court Street	W. O. Moulton	141	95	236	2,211
Grandberg—First	R. L. Eason	121	98	219	2,247
*Monroe	E. T. Howard	106	18	124	1,217
Royal Oak—First	T. M. Pryor	118	93	211	2,108
MICHIGAN CONFERENCE					
*Muskegon Heights	H. R. Kinney	102	35	137	781
INDIANA CONFERENCE					
*Indianapolis—Bellaire	L. K. Thompson	137	66	203	590
*Indianapolis—Brightwood	A. R. Ashley	182	74	256	680
Indianapolis—Broadway	R. B. Pierce	106	203	309	2,141
*Indianapolis—Morris Street	M. H. Reynolds	157	29	186	551
NORTH INDIANA CONFERENCE					
Anderson—First	W. H. Bransford	164	94	258	3,002
NORTHWEST INDIANA CONFERENCE					
*Lafayette—Congress Street	E. E. Heimburger	101	48	149	1,153
La Porte	C. A. Lininger	104	95	199	3,078
OHIO CONFERENCE					
Columbus—North Broadway	F. G. Ensley	152	209	361	2,777
Dayton—Grace	G. B. Foote	196	222	418	3,887
Dayton—South Park	James Thomas	110	127	237	1,659
Middletown—First	K. S. Learey	100	58	158	1,760
Toledo—Monroe Street	J. R. Cheney	122	111	233	2,195
MINNESOTA CONFERENCE					
*Austin	W. J. Campbell	139	85	224	1,424
*Duluth—First	W. S. Haycock	116	56	172	1,484
Minneapolis—Hennepin Avenue	H. W. Ruopp	130	165	295	3,873
WISCONSIN CONFERENCE					
Beloit—First	A. H. Krussell	108	69	177	1,679
*Waukesha	J. L. Morrow	100	8	145	1,580
NORTHEASTERN JURISDICTION					
NEW ENGLAND CONFERENCE					
Somerville, Mass.—College Avenue	G. H. Wayne	131	76	207	2,136
PHILADELPHIA CONFERENCE					
*Linwood Heights, Pa.	H. N. Reeves, Jr.	104	117	221	440
WEST VIRGINIA CONFERENCE					
*Hallack	Mrs. Roy Messenger	224	4	228	399
*Huntington—Central	T. E. Cooper	186	23	209	678
*McDowell	H. B. Lindsey	102	28	130	410
*Nitro	Stanley Rose	183	4	187	497
HOLSTON CONFERENCE					
Bristol, Tenn.—Virginia	O. C. Pitman	111	124	235	2,191
BALTIMORE CONFERENCE					
Baltimore—Mt. Vernon Place	A. E. Day	302	108	410	4,561
*Hyattsville, Md.—First	E. W. Beckett	130	269	399	1,628
CENTRAL PENNSYLVANIA					
Harrisburg—Stevens Memorial	G. E. Johnson	114	103	217	1,888
Lewistown—First	H. W. Glasseo	107	74	181	1,579
PENINSULA CONFERENCE					
*Salisbury, Md.—Bethesda	J. L. Green	138	64	202	1,300

Church	Pastor	Prof. of Faith	Transfers	Total	Active Members
SOUTH CENTRAL JURISDICTION					
CENTRAL TEXAS CONFERENCE					
*Waco—First	M. B. Howell	112	157	269	1,548
NORTH TEXAS CONFERENCE					
Dallas—Highland Park	M. T. Steel	154	330	484	5,635
Dallas—University Park	L. Webb	109	267	376	1,884
NORTH TEXAS CONFERENCE					
Wichita Falls—First	A. H. Freeman	107	194	301	2,029
NORTHWEST TEXAS CONFERENCE					
Lubbock—First	H. E. Robinson	125	261	386	3,025
*Plainview—First	W. E. Peterson	110	80	190	1,308
TEXAS CONFERENCE					
Beaumont—First	H. T. Fort	155	170	325	2,882
Houston—First	W. C. Pope	144	499	643	6,028
*Houston—Parker Memorial	C. W. McPhail	106	204	310	1,393
Houston—St. Paul's	A. P. Shirkey	108	319	427	3,219
CENTRAL KANSAS CONFERENCE					
Salina—First	W. O. Mulvaney	111	124	235	2,192
NEBRASKA CONFERENCE					
*Grand Island	J. S. Chubb	221	353	574	2,155
EAST OKLAHOMA CONFERENCE					
Tulsa—Boston Avenue	H. B. Watts	149	300	449	4,599
NEW MEXICO CONFERENCE					
Albuquerque—First	J. G. Brawn	108	201	309	1,874
*Albuquerque—Trinity	A. F. Tucker	146	269	415	723
El Paso, Tex.—Trinity	Leland Clegg	102	136	238	3,064
WEST OKLAHOMA CONFERENCE					
Oklahoma City—St. Luke's Square	W. H. Wallace, Jr.	124	122	246	3,994
MISSOURI CONFERENCE					
*St. Joseph—First	M. S. Harvey	106	111	217	1,106
ST. LOUIS CONFERENCE					
*St. Louis, Mo.—Lafayette Park	A. A. Watkins	126	60	186	1,299
SOUTHWEST MISSOURI CONFERENCE					
*Carthage, Mo.	R. H. Bodine	101	71	172	1,061
SOUTHEASTERN JURISDICTION					
NORTH GEORGIA CONFERENCE					
Atlanta—First	C. P. Harris	103	207	310	2,391
*East Point—First	C. H. Sewell	126	121	247	1,251
NORTH ALABAMA CONFERENCE					
Birmingham—West End	L. W. Collins	108	193	301	1,877
MISSISSIPPI CONFERENCE					
*Biloxi—First	T. A. Carruth	152	119	271	1,388
*Hattiesburg—Broad Street	A. F. Gallman	100	55	155	1,033
*Meridian—Wesley	W. C. McLelland	220	27	247	689
*Pascagoula—First	H. B. Hilbun	249	31	280	834
KENTUCKY CONFERENCE					
*Big Sandy Valley—Larger Parish	R. L. Anderson	103	36	139	390
LOUISVILLE CONFERENCE					
*Clinton County—Parish, Ky.	E. L. Dixon	160	15	175	1,524
FLORIDA CONFERENCE					
*Bellwood	C. C. Frazier	101	70	171	628
HOLSTON CONFERENCE					
Chattanooga, Tenn.—Centenary	G. B. Hodge	108	98	206	2,010
*Rich Creek, Va.	K. M. King	104	30	134	420
VIRGINIA CONFERENCE					
Alexandria—Washington Street	F. R. Chenault	127	122	249	1,976
*Arlington—Calvary	H. W. Curry	104	60	164	762
Arlington—Clarendon	C. F. Williams	109	174	283	1,752
*Fairfax	W. C. Hook	103	8	111	689
NORTH CAROLINA CONFERENCE					
*Siler City Circuit	J. H. Parrish	106	17	123	490
WESTERN JURISDICTION					
COLORADO CONFERENCE					
Colorado Springs—First	W. M. Briggs	117	307	424	2,702
WYOMING STATE CONFERENCE					
*Worland	R. F. Goff	125	20	195	452
SOUTHERN CALIFORNIA-ARIZONA CONFERENCE					
Los Angeles, Calif.—Trinity	R. P. Shuler	121	77	198	3,895
Los Angeles, Calif.—Wilshire	T. H. Palmquist	135	177	312	2,441
PACIFIC NORTHWEST CONFERENCE					
Seattle, Wash.—First	C. E. Albertson	124	174	298	2,903
CALIFORNIA-NEVADA CONFERENCE					
*Fresno, Calif.—First	R. R. Meredith	159	176	335	1,655
*Richmond, Calif.—St. Luke's	F. H. Brusher	101	103	204	1,093

*—Attained "1 for 14" evangelistic goal.

Cuba Made Us Gamblers Too!

The United Evangelistic Mission Challenges a Country for Christ

By J. Lester McGee, First Methodist Church, Winchester, Ky.

GAMBLING is perhaps Cuba's greatest sin! A national lottery is sponsored by the Government, sanctioned by the Roman Catholic Church, and patronized by the majority of Cuban natives. Everywhere we went—cities, villages, cane fields, sugar mills—we saw dirty, swarthy, nondescript persons peddling lottery numbers—43,000 different numbers every week. And for a few days, at least, we Methodists also gambled, not on numbers, but on the gullibility of Cuba's soul.

Those of us who went to the Republic of Cuba, February 1-8, to share the "Cuba For Christ" evangelistic mission sponsored by the General Board of Evangelism and directed by Bishop Roy

H. Short of the Florida and Cuba Conferences, had little idea at first of the high stakes for which we were gambling and the response of a warm-hearted but religiously deluded people to evangelical Christianity.

Only a Few Days

We had only a few days to tell the story of Jesus and His love to an entire nation of nearly 5,000,000 hungry souls, most of whom were duped and deceived by a religion of the "closed Bible." We had only a few days to bring tidings of freedom to slaves of poverty.

For we soon discovered thousands of Cubans with pinched, dulled faces, too broken in spirit to hope for the kind of liberation we had come to bring. Here was a poverty of exploitation that comes from insuperable odds crushing the will to achieve. Here was a poverty that "grinds the faces of the poor," that kills the spirit and deadens the conscience. And we had only a few days to preach release to the captives—the captives of obsolete traditions, customs, and systems which they seemed powerless to overthrow.

Yes, it was all a gamble—this first nation-wide evangelistic mission in the history of Protestantism!

There were 54 of us guest ministers, including Bishop Ralph S. Cushman, President of the General Board of Evangelism, Dr. Harry Denman, Executive Secretary of the Board, Dr. Harry L. Williams of the Board staff, and Dr. J. Manning Potts, editor of *The Upper Room*. Twenty-one Annual Conferences and 19 states were represented.

Bishop Short had already explained to us as we met for briefing and prayer in White Temple Church, Miami, on January 30, that Cuba was the entire mission field in embryo. "Every problem of the world mission fields will be found in Cuba," he said.

We "went over" together in a chartered Pan American Clipper, going immediately to Central Methodist Church in Havana, where the "appointments" were read by Bishop Short. In a few hours we had spread out over the entire island to visit and preach in the 70 churches and missions that compose the Cuba Annual Conference.

Of course, we got no publicity from the Roman-dominated press, although the February 1 English edition of the *Havana Post* did state that a group of 54 representatives of a religious order had come over on the Clipper. By the third day, however, most of Cuba knew we were there, for "word got around" in almost miraculous manner. By Sunday a few radio stations were giving us meager publicity, and some of us actually got free preaching time on the air.

Evangelistic Zeal

We were all impressed by the brotherly Christian spirit and genuine evangelistic zeal displayed by Bishop Short. He loves his Cuban brethren, and everywhere we went we found evidence of his influence. His genial and humble attitude, his sincere instantaneous sympathies, his almost intuitive grasp of difficult Latin psychology, and his overwhelming enthusiasm for his task have endeared him to every one of the approximately 7,000 Methodist Christians in Cuba.

Probably most of us preached to more

The exterior (left, above) and interior (right) of the Methodist University Church in Havana, Cuba, where the "Cuba for Christ" Mission was held. Construction of the church was financed by Week of Dedication funds.

people in Cuba than we do in the United States. By temperament the Cubans are a friendly, responsive people. So they came to our services in large numbers. Through interpreters we preached in the churches, on street corners, in cane fields, in parks, and under thatched roofs to all classes and races of people; for there was no class consciousness or racial segregation. The Cuban pastors, missionaries, and deaconesses welcomed us with open arms and cooperated painstakingly in the mission.

The writer was assigned to an inland circuit, off the "beaten path"—one of the poorer appointments of the Cuba Conference. But here he immediately found Jesus Christ in the life of the devout circuit pastor. Here was a gaunt, angular, self-conscious man, painfully aware of his limitations and inadequacies, but finding poise and power and purpose in the awareness that Almighty God plays the lead in the destinies of men and nations. Here was no conventional, formal, or shallow religionist. In him were fused the temper and ability both of the mystic and the reformer. Here was a pilgrim who fought the battles of faith to know the God of all spiritual adventurers. A daring religious explorer, he daily brought the grave problems of his people into the counsels of the Eternal, and his people loved him for it. How much they believed in him was manifest in the way they followed him. I know of no one in the States doing so much with so little and on such faith! He possessed an abounding vitality and enthusiasm for the Kingdom. Typical of his zeal was the morning he came to my room at 4:30 and awoke me to go with him to a nearby community to preach to sugar mill workers. I shall always be grateful for this contact with my brother Cuban Methodist minister who seems to be truly representative of all those consecrated Crusaders of the Cross in the Cuba Conference.

The picture above shows most of the ministers who were members of the "Cuba for Christ" Mission team, just after their arrival in Havana, Cuba.

In one inland town of 5,000 people, where there is no public school, I found a heroic band of 37 Methodists operating an elementary school with four teachers and 144 children. They received very little outside help. Their minister, serving a large circuit, could be with them only one day a week. They had no Sunday preaching services, although they managed a well-organized Sunday school. Here they were out-thinking, out-planning, out-giving, and out-living the Roman Catholics. I feel like weeping every time I think of what one consecrated, well-trained missionary could do in that community where the daily prayer of 37 Methodist Christians is: "Lord, send us someone to live among us and show us the way of evangelical Christianity."

Higher Stakes

Yes, we gambled in Cuba. But our were higher stakes than numbers, despite the fact that tabulations at the great Victory Service in packed University Church, Havana, on the night of February 7, showed the average daily attendance had exceeded 5,000 while 2,178 Cubans had made commitments to Jesus Christ. This means that when these converts have passed through the training classes conducted by the Cuban pastors, the membership of Methodism in the Republic of Cuba will be increased by approximately one-third.

Dr. Wilson O. Weldon of North Carolina, keeping accurate records, reported for *The Christian Advocate* "Bright hope for the future was seen in events above and beyond the statistical results. Bishop Short baptized 42 adults in one service. Land was offered on which to build new churches. In one service, attended by 64 cane cutters only six had ever before heard a sermon. Many tithing covenants were signed. Families of Roman Catholic background, seeing what Methodism is doing in schools, churches, and clinics, offered their financial support. A medical doctor in Pinar del Rio saw three daughters make commitments to Christ. These and other acts describe the effects of this spiritual movement, which Bishop Short declared should merit more missionaries and larger financial support for new missions in this nation of Cuba.

Dr. Foster Lupo, of Charleston, S. C., a member of the "Cuba for Christ" team, conducts a preaching service in a cane field in Cuba. Only six of the 64 persons in this group of listeners had ever heard the gospel preached before.

ose people were so visibly stirred by Gospel of Christ."

Evangelical Christianity

Preaching in the new University urch, built by Week of Dedication erings, on the campus of the Uni- sity of Havana, Bishop Ralph S. shman proclaimed the fundamental Iarks of Evangelical Christianity" in s manner:

'Evangelical Christianity stands for passion for assurance. We can ow, not the dead, but the LIVING HRIST. . . . We do not sanction the ling of lottery tickets, nor do Meth- ist churches accept money made in mbling. . . . We stand for liberty from and from tyranny for all people, the people of Cuba—a Cuba which l not have it under Roman Catholic ain. . . . We have seen with our eyes d heard with our ears the intense arning of people throughout this land that which evangelical Christianity presents."

A Fitting Climax

A beautiful and fitting climax to our gh experience was the large number Cuban Christians, old and young ke, who followed us the several miles om Havana to the International Air- rt, singing in Spanish, "Onward ristian Soldiers," and shouting to : "Dios los Bendiga!"

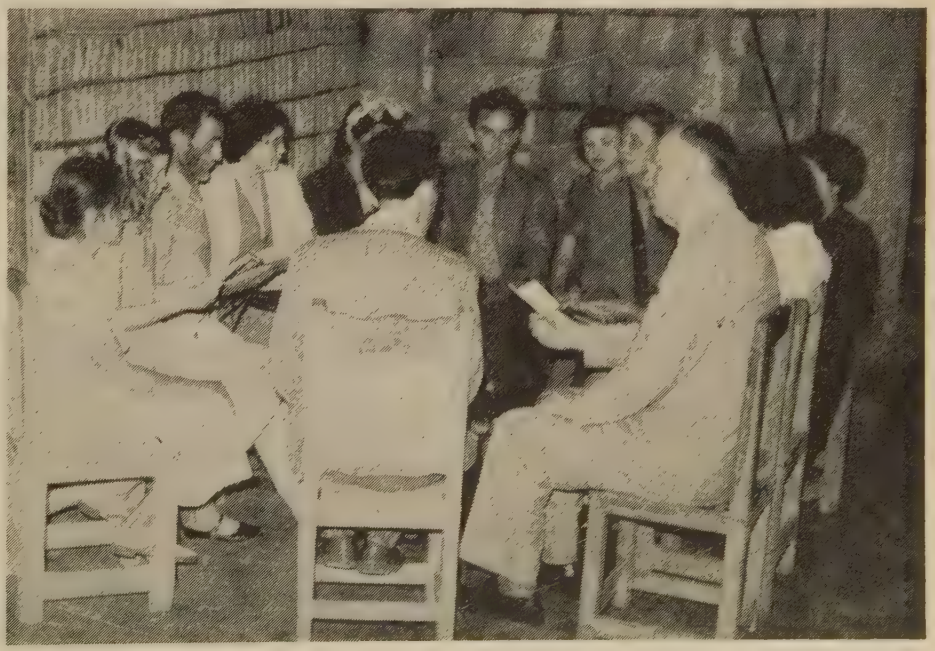
Cuba is a small country, sandwiched tween North and South America. Ro- an Catholicism wants to hold on to is island. Communism is making a rong bid for her loyalty as the nerve nter for Latin and South American nquests. Maybe we won more for rist and evangelical Christianity than realized. Perhaps some day the great vival fires we lighted will sweep from e end of the island to the other. *We lieve we saw the beginnings!*

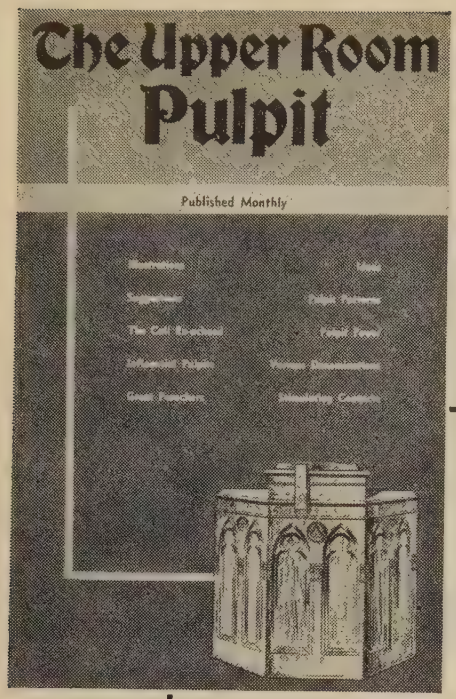
As we winged our way through rough ies back to the United States, we ere a solemn group, for we knew this p was not ending melodramatically a return to nice, neat little normal- s. We had won some new factors of e which would make us reach up gher and consecrate ourselves anew the cause of Christ throughout the hole wide earth.

YES, WE GAMBLED FOR HRIST—IN CUBA.
AND WE BELIEVE WE WON IN UBA—FOR CHRIST!

Dr. Garfield Evans and his secretary are pictured above in the office of his clinic in Holquin, Cuba, where several thousand persons are treated yearly. Dr. Evans, who is pastor of nine churches in Holquin, is superintendent of the Holquin District.

Below, one of the visiting ministers conducts an Upper Room service in a typical Cuban Christian home on the Bajuanos charge. Three generations are represented in this family scene.





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In the June Issue

Andrew Blackwood, *Professor Emeritus, Princeton Seminary.*
WITH CHRIST AT A WEDDING FEAST (A Baccalaureate Sermon)

O. Herschel Folger, *Ashboro Street Friends Church, Greensboro, N. C.*
THE FULL GOSPEL

A. H. Hollingsworth, Jr., *Second Presbyterian Church, Roanoke, Va.*
LIVING AS A CHRISTIAN IN A TROUBLED WORLD

E. Paul Hovey, *The United Churches, Hot Springs, S. Dak.*
WHY ISN'T IT FUN?

J. Clifford Mitchell, *Methodist Church, Blackpool, England.*
A PRISON—IRON GATES—ANGELS

Otto Scott Steele, *Endion Methodist Church, Duluth, Minn.*
THE POWER OF THE SPIRIT

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The Upper Room Pulpit

J. MANNING POTTS, *Editor*

1908 Grand Ave. Nashville 4, Tennessee

The United Evangelistic Mission and the Rural Church

me of the most effective work done e Nebraska Conference during the ed Evangelistic Mission last fall in the town and open-country ch. As is true in other Midwestern s, the majority of Nebraska's ches are located in rural areas re the shortage of ministers has ked a real hardship. In fact, many ese charges would be denied a min- altogether were it not for the will- service of pastors in nearby larger ches.

uch part-time pastoral care is, of se, highly appreciated; and the men are providing it are making a or contribution to the Kingdom. ertheless it does not eliminate the that service to these "out points" everely limited. Particularly is this true in the matter of organizing evangelistic programs on circuits of three or four churches. As a consequence, this vital phase of Christian experience has all too often been neglected.

With the advent of the United Evangelistic Mission, however, new strength has come to the rural program. Most heartening to these smaller congregations is the realization that they are part of a great, nation-wide undertaking to win the unchurched to Christ. Partners in a project big enough to reach into every corner of the country, they experience the challenge of a new vision and know the thrill of a new triumph as they share the talents of a consecrated leadership.

In the Nebraska Mission "no effort was made to place the preachers in the larger churches in similar situations in the general exchange of help," writes Merrill R. Willis, of the Nebraska Conference Board of Evangelism. "In many cases the small rural churches received the best of leadership from the pastors of larger churches. Many of these communities had not had such thorough and systematic visitation in many years as they received during the week of Evangelistic Missions."

Such evidence of impassioned brotherhood inevitably infused new life into many of these small churches. But it brought more than inspiration. It provided techniques which the country church found adaptable to the problems peculiar to rural areas. So it laid the foundations for a continuing work which augurs well for the future.

Youth Can Visit

n the Syracuse Area United Evange- c Advance, on the open country rge of North Bangor, six young peo- from 14 to 18 years of age made calls and secured 13 decisions.

n the class of instruction, the youth e not only taught what to do and but were actually given a demon- tion including sample testimonies. pping one house short of the place heir intended visit, the visitors would their heads together and pray both the prospect and for the visitors themselves. At the home, after introductions, the prospect was asked to go for a little walk which would take about 15 minutes. On this outdoor walk, one visitor would give a testimony: "Since I have been walking with Christ, my life. . . ." The second visitor would say something like this: "Our Youth Fellowship helps us to walk with Christ. . . ." Then a direct invitation to walk with Christ and the Youth Fellowship was issued. The decisions were recorded on the regular Record of Commitment cards. The few standard objections of the prospects, who were young people, were met by helpful answers.

Eugene E. Golay was the Visitation Director of this District in the Syracuse Area Campaign, and Emerald B. Dixon, pastor of the Wilson Avenue Methodist Church, Pontiac, Michigan, was the visiting pastor in the North Bangor charge. This pastor had used such a method of youth winning youth in his church at Pontiac, Michigan, where three teams of two young persons each made 12 calls and won nine persons.

" . . . this is the victory that overcometh the world, even our faith."—I John 5:4

Delightful Reverent Pleasing

Lucy Gray Kendall, poet, and Sam Leach, artist, have combined their talents to produce a book of children's prayers and praise that will delight the adult and thrill the children. Miss Kendall has captured the wonder and joy of the child heart in poems that sing of God's love and thankfulness for it. The drawings of the children's faces and children's places will entrance you. A lovely and meaningful gift. 64 pages, 4¾ by 3½ inches. Sturdily bound in blue with gold stamping. *35 cents each; 3 copies, $1.00.*

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Through the centuries Christians have found help and strength in devotional writings which have come to be considered classics in their field. The Upper Room now makes available excerpts from four of the best known: THE IMITATION OF CHRIST, THE PRACTICE OF THE PRESENCE, Martin Luther's TABLE-TALK, and Selections from AUGUSTINE. Each has been carefully edited and prepared with an introduction and with prayers to make them more helpful for devotional use. *Each booklet 10 cents. 12 for $1.00.*

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For Those in the Armed Forces

For your boys and girls in the armed forces, young people av from the influences of home and church, a copy of *A Pocket Pra Book* will be a cherished gift. This handy vest-pocket size book 144 pages is filled with short passages of scripture, prayers, quo tions and poems that are the favorites with many Christians. Y boys and girls will appreciate your thoughtfulness. Make sure t each receives a copy. Well bound in black imitation leather w gold lettering. *35 cents; 3 copies $1.00.*

INISTERIAL GROWING SPACE

The United Evangelistic Mission Is a Transmissive Experience

HE guest pastor is the genius of the United Evangelistic Mission. spiritual and intellectual cross ilization that takes place is one of most significant contributions this vement has made to the ministry of Church.

A good minister of Jesus Christ needs *wing space.* It does something for to go to a different section of the ntry where he meets new people and rs new points of view and rubs el- vs with his brother ministers. The therhood of Methodist ministers is greatest fraternity on earth.

The willingness to go anywhere and anything in a new situation is a wing experience. Each learns from other as he rises to the challenge of ew situation. Release from the inhibi- ns and the prohibitions of the usual expanding and gives courage to his nistry.

Better Ministers of Christ

This experience is more universal in the enlisted mission than in the reciprocal mission where the men are better acquainted and their minds and spirits are constantly bathed in the same thought stream. Every man who has wholeheartedly participated in a United Evangelistic Mission has gone home a better minister of Christ.

Bishops and district superintendents who have shared with their men in these experiences know how transforming they are.

The host pastor is greatly benefited by this adventure of faith. The acceptance of brother pastors whom he does not know into his pulpit and church leadership is a heart-warming experience. His discovery that they, too, are good ministers of Jesus Christ, whose talents supplement rather than overshadow his own, is an inspiration.

Naturally he is anxious about the men who are coming to his church. What kind of men are they? Will they let him down? What is their theology? Is it the same as his? Are they high-church or low-church? Will they offend his people? A thousand doubts assail him.

Working Together

Then comes the discovery that they, too, are good ministers of Jesus Christ like himself. So they work as a team to save souls and not to glorify one another. Learning to work together is a lesson preachers need to learn as well as teach.

Typical of the transmissive nature of this experience are the comments of Paul E. Merritt, pastor, of Freeville, New York. Speaking of the guest minister assigned to this church of 146 members, Mr. Merritt wrote: "He was *super.* It may be that he preached better here than he ever did at home. We were agreed that he was . . . the kind of preacher who could do all of us a lot of good. So we were loath to miss any service."

Thomas E. Colley, superintendent of the Meadville District, referred to the Mission as a "fellowship in further-

Some of those who served as district leaders in the Syracuse Area Campaign are, left to right, James Uhlinger, Davenport, Iowa; Ernest Thomas, Nashville, Tennessee; J. W. Golden, Memphis, Tennessee; John Kulp, Drexel Hill, Pennsylvania; and J. F. Lupo, Charlotte, South Carolina. At top of page Alfred L. Taylor, Syracuse District Superintendent and Area Executive Chairman, is shown receiving reports from the 10 districts participating in the Advance.

ance of the gospel"; while Albert Marriott, pastor at Meadville, after expressing personal appreciation for the campaign, declared: ". . . For the first time in many years people with vastly different theological points of view were able to get together enthusiastically on a program of going to the unchurched and challenging them with . . . idealism and faith."

Favorable Reports

From Grundy Center, Iowa, Merten B. Green wrote to Dawson C. Bryan: ". . . thank you for sending Dr. William E. Brown out of Baton Rouge to be with us. What a fine Christian man he is! He knew what he wanted to do and he put it over for us." Reporting in similar vein, Edgar W. Sabin of First Methodist Church, Williamson, New York, affirms that "The two men who were assigned to our church were splendid Christian brothers and fitted perfectly into our situation."

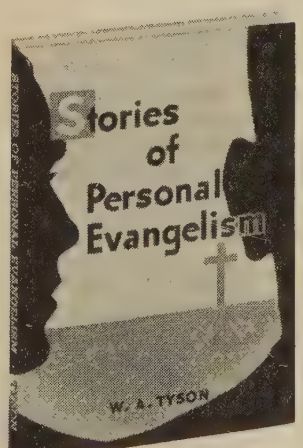
Guest pastors, too, reported blessings from on high. Thus J. L. Williamson, of Birmingham, Alabama, states in a letter to Harry L. Williams: "I cannot tell you all the story of what a rich experience I had in the participation of evangelistic effort in the Syracuse Area." George A. Laughead writes: "I spoke 17 times in the seven days. However, I enjoyed every minute of it and came back home refreshed physically and spiritually." Taking time from his busy duties as editor of *The Christian Advocate* to work in the Syracuse Mission, T. Otto Nall later informed Harry Denman, "I profited greatly from it."

Significant Experience

Something of the significance of this transmissive experience may be seen in a recent article written by Liston Pope, dean of Yale Divinity School, for the *Saturday Review of Literature*. Appraising the problems of our times, Dr. Pope says, in part: "A smaller world requires bigger men, or the fateful balance of survival is upset . . . An ironical example of man's development is found in the perfection of television techniques—capable of exhibiting men to each other across vast distances—just at the moment when man is looking for a place to hide. . . ."

Evangelistic leaders confer on the closing day of the Syracuse Mission.

The old law of life is still upon us: Grow or perish! Through the United Evangelistic Mission ministers become bigger men and their churches, absorbing the glow of a new experience, shine once more with a light that the darkness cannot blot out!



Let Each One Reach One for Christ

An eye-witness describes the joys of soul-winning as he tells these stirring

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W. A. Tyson

the author, is pastor of the historic Crawford Street Methodist Church Vicksburg, Mississippi

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"Like a Mighty Army"

The Syracuse Area Achieves

A Triumph in Cooperation

TUDENTS of religious history are well aware that the old log meeting ıse was the cradle of American Meth-ism. Here, in the midst of barren rroundings which frequently imposed eat physical hardship, pioneer Meth-ists worshiped God and wrestled tan for the souls of their neighbors. ıd here they developed a spiritual ovement that "came sweeping along e the winds which God had let loose om his fists."

Modern Methodists have not lost that wer. For last fall they took advantage modern science to transform the racuse Area, from Little Falls to ıffalo, into a big meeting house where ce again devoted laborers for the rd shared their experiences in soul-nning.

Despite the fact that the 10 evange-tic centers of the Syracuse campaign re widely scattered, the preachers of e Area worked together as one team nt on claiming men, women, and chil-en for Christ and His Church.

Such unity was largely established rough a telephone hookup of radio ality that enabled Bishop W. Earl edden to address simultaneously all e host and guest pastors participating the schools of instruction from No-mber 3 to 12. This daily message om the bishop went far toward cre-ing the atmosphere of spiritual ex-ctancy characterizing the mission.

Contributive to that atmosphere, too, were the reports which the leaders of the 10 districts made each day concerning the success of their visitation. For, as each group of men listened to the glowing accounts of wonderful achievements in the name of Christ, they felt a deepening sense of partnership in a divine calling.

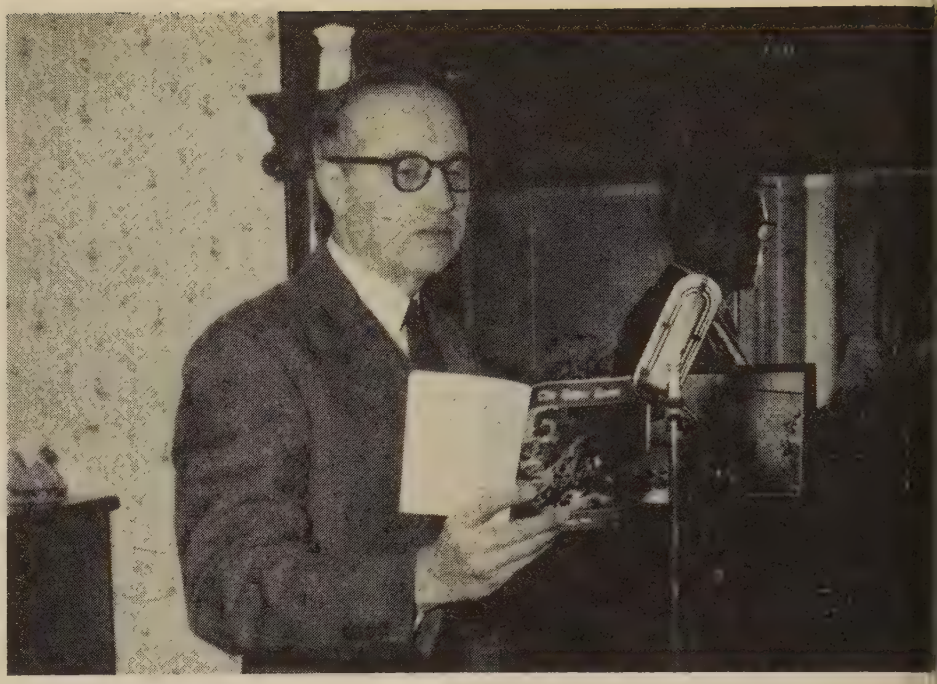
Bishop Ledden has described this feeling of brotherhood in graphic terms: "The fellowship of the ministers coming from different sections of the country was a delightful feature of this experience, demonstrating the unity of our common Methodism. In more than one meeting a southern delegation was greeted with the singing of 'Dixie' —and then all joined in singing the great hymns of the church. . . . We thank God . . . for this concerted effort which has registered so notable an advance for Christ and His Church." No wonder that following the campaign, Clarence V. Tolley could write: "I found all the ministers to have a warm spirit, a real concern, and to be genuine fellows." So, too, Franklin Elwood Perkins could declare: "It was a thrilling experience to give service in the great 'North Country.' . . . I saw at first hand the power of the evangelical gospel at work."

The Syracuse United Evangelistic Mission was truly "like a mighty army" advancing for Christ and His Church. Long range preparation and organization, of course, did much to make possible this unified approach. But also the tireless labors of Bishop Ledden, who personally conducted 10 district hymn sings; of Alfred Taylor, who as Executive Chairman gave his full time for two and a half months to the details of organization, committee functioning, and assignments; and the inspired leadership of every superintendent greatly undergirded its redemptive success.

Top: Bishop W. Earl Ledden, General Chairman, Syracuse Area, United Evangelistic Advance, speaks via telephone hookup to the 10 District Schools of Evangelism. Right: Archie Acey, Portsmouth, Virginia, uses a Turn Over Chart in his instruction on Visitation Evangelism.

Broadcasts Daily Radio Programs From The Parsonage

H. C. Ogles, Pastor
Lucinda B. Helm Methodist Church
Elizabethtown, Kentucky



The author pictured during one of his daily Upper Room broadcasts.

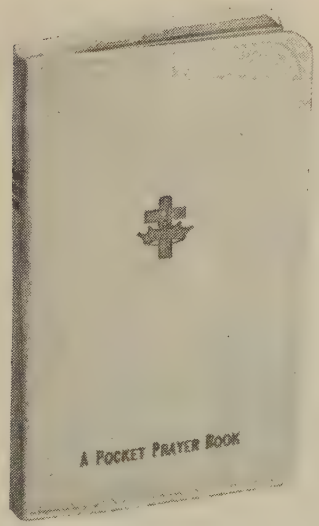
A new radio station began its operations here in Elizabethtown, Kentucky, in the fall. It was a new thing for the community to have a radio station, and everybody was listening. I decided that it would be a good time to establish a devotional period that would really contribute to the spiritual needs of the people.

Our church budget was already set for the year with all that it could carry. So I had to look elsewhere for financial support.

The station gives its accustomed amount of time for Sunday services and 10:15 devotions each week day, but this time, of course, is divided among seven different churches in the community.

A kind layman of our church agreed to pay for the broadcast for a month just as an experiment. Then another member of the church agreed to sponsor the "Upper Room Devotions" just to have his business mentioned each time as the sponsor. The announcer says something like this: "The following program comes to you with the best wishes of (naming the company, an automobile dealer)." Then he says: "We present Rev. H. C. Ogles, pastor of the Elizabethtown Methodist Church, fo another Upper Room Devotional peri od." Then I take over and read the pag for that day in *The Upper Room* an preach a brief sermon on the theme sug gested, and weave verses of song int the program to provide variety and t illustrate and emphasize the meaning.

We have telephone loops so that w can broadcast either from the church o the parsonage. Sometimes we broadcas right from the breakfast table where w actually use *The Upper Room* in ou own devotions.



A Lovely Gift

for Brides . . . . Graduates

A Pocket Prayer Book, by Bishop Ralph S. Cushman, in the deluxe white binding edition is a lovely gift for special occasions. You may wish to give it to the bride before her wedding so that she may carry it during the ceremony. The graduate will find it a book to treasure.

Vest-pocket size, bound in white imitation leather, and edged and lettered in gold, it makes a handsome gift. 50 cents each.

This book in black binding and red edges, regular edition, is available at 35 cents each or three copies for one dollar.

The Upper Room 1908 Grand Ave. Nashville 4, Tenn.

Prayer Movement in Iowa

AN ADVENTURE IN PRAYER

by Everett H. Staats
Pastor, The Methodist Church
Menlo, Iowa

THE little town of Menlo, Iowa (population 421), was rejoicing the fact that the polio season was st about over. None of its youth had en taken ill. The fall of the year was re, and with it came cooler weather th its promise of relief from disease. Then one Saturday morning word read like wildfire. "Joann Peters has lio!" Joann was one of the most popu- high school seniors. It seemed as a cloud had settled over the country- e. One could not telephone a neigh- r to see if he had heard the awful ws but what he overheard on his ny-partied country line other anxious ces. People were fearful. Who would next? Should the schools be closed? hat could be done?

That very morning the MYF Council s to meet with the pastor to arrange future youth meetings. When the cers came together none of them felt e talking business or making plans. ann was one of their own group. She s desperately ill in the hospital. And now it was known she had the nearly vays fatal bulbar type polio.

Community Prayer Service

The council began to pray. Each one ered a heartfelt prayer for Joann. en the suggestion was offered, Vould it not be well for the Youth llowship to sponsor a community ayer service for Joann?" Everyone reed.

Temporarily abandoning other MYF ns, everyone helped to arrange for public prayer meeting in the church that night. The service was outlined. A large blackboard announcing the service was conspicuously placed downtown. Line-calls were sent out by the operator to all subscribers of the telephone company. Every time she rang the line-call series of short rings, families for miles around lifted their receivers to hear an invitation to a community prayer service that night for Joann. Arrangements were made with local merchants and the movie operator for a minute of prayer at eight o'clock.

Long before the hour for prayer arrived, people began to gather at the church. A hastily prepared folder listed several suggestions for intercessory prayer and prayers for personal faith in God. The sanctuary was dimly lighted. Altar candles illumined a picture which one of the young people had thoughtfully arranged. It was "Raising of Jairus' Daughter." Quiet organ music set the mood for prayer and meditation.

The Call for Prayer

At eight o'clock the church bell tolled the call for prayer. Every business house in town stopped its business while each proprietor called for a minute of silent prayer. The Saturday night "show" was stopped at the stroke of eight, while one of the high school's star football players led the movie audience in a brief prayer for Joann.

The church sanctuary was well filled with young people and their parents. Entire families came to pray. Several Catholic friends were present. The youth officers directed the service with brief readings of New Testament selections about healing and stories of Jesus' ministry to the sick. Prayers were offered by the leaders. Periods for sentence prayers by the congregation were called for. Unison prayers were offered by all. The pastor gave a brief talk on the confidence we may have in Christ and His power over illness. A doctor's statement was read on precautions to take and symptoms to look for where polio might be suspected.

A few days later two more cases were reported. One was a child of nine; the other, the outstanding player on the school's football team. Fortunately these cases were not as serious. They had received earlier medical attention. But another call was given for a second community prayer service, and there was a similar response.

One might be tempted to wonder if there was any continuing effect of this spontaneous effort in prayer. Or was it just something that appealed to people because they were panicky? In reply I would say if only the latter had been true the efforts were abundantly worth while. People were helped. Their spirits were quieted and comforted. Their fears were brought together and laid before God.

Prayer Without Hesitancy

As it happened (and now one can see the guiding of the Lord), the Sunday morning after the first Saturday night prayer service was to be the occasion for Methodists all over Iowa to sign prayer covenant cards for the December

Evangelistic Advance. There was no hesitancy that morning in the Menlo Church when the opportunity was given for people to agree to pray for the Advance. They were more conscious of prayer than ever before. And when the suggestion was offered that all worship services, as well as every departmental and committee meeting of the church, include a period of prayer for the success of the Advance, it was welcomed and followed.

Now it will be remembered that the Prayer Covenant cards called for an Angelus of Prayer at six each evening. When the Youth Fellowship met that same Sunday night, they decided to give a part of their noon hour lunch period at school for prayer. And for nearly two weeks as many as 75 young people came to the Youth Room of the church to pray silently and in audible sentence prayer for Joann, their two other polio-stricken friends, and their church.

Interest Runs High

Early in December, when the time arrived for the simultaneous visitation and preaching program, the whole community, the church, its visitors, and its minister were all better prepared because of the wonderful adventure in intercessory prayer. At the close of the week of evangelism (which proved to be the severest period of the winter, with temperatures rarely rising abo zero) more than 30 persons had be won to Christ. Interest and attendan at the services ran among the highest the district. Everyone now agrees th the church and community were direct through trouble in preparation for t Advance in such a way as none cou have foreseen. Surely "We know that everything God works for good wi those who love Him. . ."

Joann is home and almost complete recovered. The other two young peop are well. A community has been lift up through prayer. A church has be revived. And 30 people have been w for Christ!

• • • When Christians Pray • • •

by H. Hughes Dill
Superintendent, the Dubuque District
North Iowa Conference

DURING the first 10 days of December, 1950, the Methodists of Iowa mobilized for an Area-wide intensive evangelistic mission under the slogan, "God Has the Answer." It was an ambitious undertaking, proposing to reach into every one of the 965 churches of the state. The plan called for the assignment of a full-time director from the staff of the General Board of Evangelism. It required a long line of conferences and training sessions to be held in advance of the Period of Operation. It demanded an army of pastors and leading laymen setting aside other responsibilities to do this one thing. It necessitated bringing in several hundred guest pastors from outside the area. These things, we knew, could be done.

From the very beginning, however, there was the conviction that the whole movement must be undergirded with prayer and directed by the Holy Spirit —that regardless of skilled leadership, careful planning, and hard work, we would fail utterly unless there was a deepening of the spiritual life of pastors and church members before the work of actual evangelism was undertaken. It came about that there was effected a real spiritual awakening in Iowa. This resulted largely because thousands of people drew nearer to God in prayer.

The conference and district planning conferences were heart-warming experiences. The ministers of sub-district groups came together for prayer. The Prayer Covenant cards were signed in the churches. Cottage prayer meetings were held and prayer cells formed. The spiritually minded sick and shut-ins prayed for the Mission.

Six o'clock in the evening was the Angelus Hour; and in cities, villages, and open country the church bells rang for one minute as a call to prayer. One evening I was attending a public dinner served in one of our churches. Half the people present were not members of the church. At six o'clock the church bell began to ring and immediately every knife and fork was laid aside, every head was bowed, and there w absolute silence for one minute. It w most impressive. On another evenin I saw this happen in a home where w were calling. Members of other church caught the spirit and stopped to pra at the call of Methodist bells.

During the forenoons of the intensiv period of the Mission the host pasto and their guest workers gathered district-centered training schools. I our own district school these mornin sessions were often "Upper Room" e periences, and the men returned to th churches with a glow in their hear to inspire and send out the local la teams. The validity of the statemen "Evangelism is 95 per cent motivatio and five per cent method," was prove

The book of Acts tells us that whe the Christians prayed, they went out "speak the word of God with boldness That happened in Iowa, also. Wherev pastors and churches waited upon Go great things happened. God, indee has the answer!

"More things are wrought by prayer than this world dreams of"—Tennyson

During the Summer Months

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Provides space for name of church, speaker, and time of services. Printed in purple ink on thick paper. 14x22 inches. 10c each; 15 for $1.00.

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Tidings
1908 Grand Avenue
Nashville 4, Tennessee

The United Evangelistic Mission

Presents

the Claims of the Master

to an Entire State

SOME years ago Hollywood produced a stirring motion picture dramatizing Henry Hudson's daring exploration of the north country wherein lies the bay which bears his name. The climax of the film came at the point where the great adventurer and his lieutenant stood upon a high bluff and gazed in rapture at their newly discovered world. For a long moment neither of them spoke, silenced by the immensity and beauty of it all. Then at last the younger man turned to the great leader and fervently declared, "Sir, it's all yours! All you need to do now is to go down and take it!" Keeping his tear-dimmed gaze upon the matchless splendor that reached out to lay hold of the distant sky, Hudson softly replied, "Before you can take it with your hands, you must take it with your heart."

Metaphorically speaking, the Methodists of Arizona climbed to the summit of a spiritual peak and, surveying a land where fields were already white unto harvest, resolved to take it with their hearts.

To glance at the map is to see the immensity of the challenge. Arizona is a land of mountains, mesas, and desert, covering 113,909 square miles. Large areas of the state are forested, particularly in the mountainous regions, while the lowlands are distinctive for cactus and sagebrush. Great canyons dissect the countryside. No wonder that Leslie J. Ross, director of the Arizona Advance, referred in an official report to the "real problems in working where so much geography is involved."

But Methodists serve an

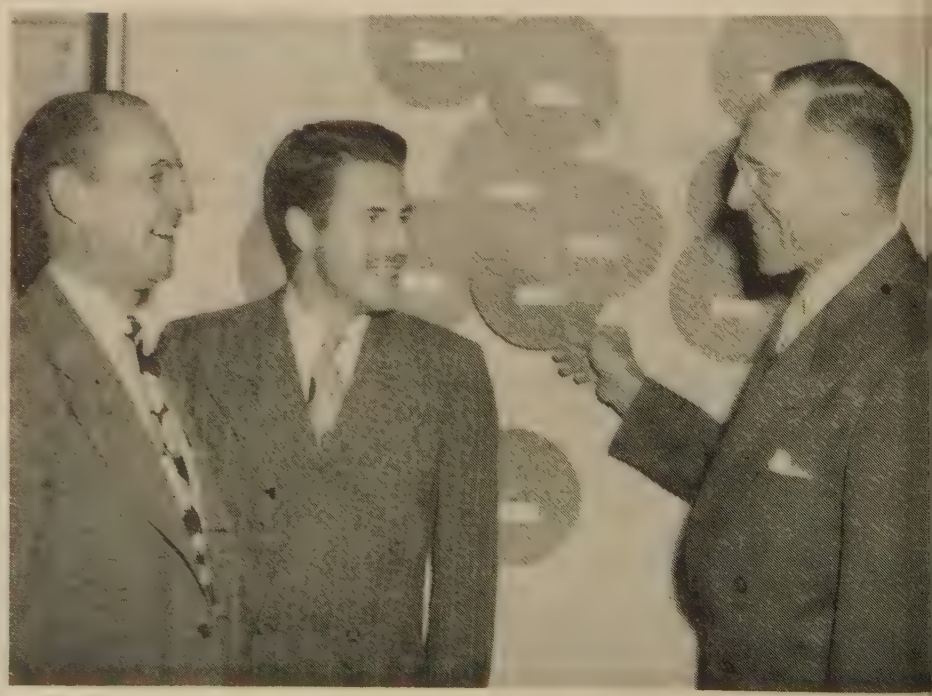
Eternal God, whose power upholds
Both flower and flaming star,
To whom there is no here nor there,
No time, no near nor far.

So they believe the promise that if they go forth in His name "The wilderness and the solitary place shall be glad for them; and the desert shall rejoice, and blossom as the rose." (Isaiah 35:1)

The 73 churches which participated in the Arizona Adventure found new evidence to substantiate that belief. Between December 3 and 8 they conducted a preaching and visitation pro gram which led 814 persons to mak definite decisions for Christ and H Church. Of this number, 276 were con fessing their faith for the first time

Despite inconveniences of travel, 66 lay visitors called in the homes of 3,35 persons to extend to them the great in vitation to Christian fellowship; whil 46 guest ministers expounded the gospe of salvation to a total of 20,541 indi viduals who, like the Ethiopian eunuc of old, longed to discern "what doth hinder me to be baptized?" (Acts 8:36

Statistics may partially reflect, bu they cannot describe, how the stronges leadership was sent to the places o greatest need; how, as a consequence even the most isolated and the smalles churches in the state attained the visio of new and wider spiritual horizons how congregations which had all bu closed their doors experienced ne power from on high as once more the



Shown making final plans for the Arizona Evangelistic Advance are, left to right, Edward P. O'Rear, pastor, First Methodist Church, Phoenix; Leslie J. Ross, Arizona District Secretary of Evangelism; and Frank Toothaker, Arizona District Superintendent. The map in the background indicates the area covered by Methodist churches in Phoenix.

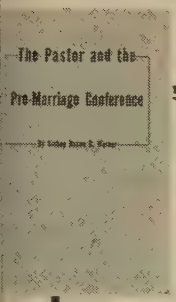
nd their pulpits aflame with right-
sness.

It is almost like reading again the
ry of Pentecost as we regard the
s of these modern apostles whose
ors the Lord blessed by adding "to
church daily such as should be
ed." At Eloy, for example, a year-
church with a membership of 87
d a revival which brought 20 persons
o its fellowship on confession of faith
d 10 by transfer. Kingman, under the
dership of Henry Beatty from
den, Utah, won 61 souls for Christ
d His Church—51 of them on pro-
sion of faith! Twelve visitors went
from the struggling little church
Peoria in Salt River Valley to
esent the claims of Christ to 130
ospects. "In comparison to size,"
ites Dr. Ross, "I would say that
oria made more contacts and got into
more homes than any of the others, reaching more in actual numbers than a great many larger churches." And that of a congregation which only a few years ago was on the verge of liquidation!

Ajo's federated church packed its sanctuary for soul-stirring preaching services which made those present aware that they had become "partakers of the Holy Ghost." (Hebrews 6:4) First Church, Tucson, won 75. The community church at Grand Canyon, where Kenneth Porray is pastor, inspired by the state-wide goal of this United Evangelistic Mission, "went all out . . . to win 19 full members to the church and 12 to active affiliate membership" for a total increase of 150 per cent! Two Hopi and two Navajo Indians were included in this number, thus proving again that

"In Christ now meet both East and West,
In Him meet South and North;
All Christly souls are one in Him
Throughout the whole wide earth."

Such inspiring achievements invariably result from the labors of inspired leaders. The Arizona program was most ably directed by Leslie J. Ross, Secretary of Evangelism for the Arizona District of the Southern California-Arizona Conference, and by Mesa Carmareno, Secretary of Evangelism for the Arizona District of the Latin American Conference. Frank Toothaker, Superintendent of the Arizona District of the Southern California-Arizona Conference, contributed invaluable leadership to the campaign as it united churches in a great and redemptive missionary effort.



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TIDINGS: 1908 Grand Avenue, Nashville 4, Tenn.

WHY I BELIEVE IN THE UNITED EVANGELISTIC ADVANCE

THE reciprocal plan now in use in connection with the Methodist Evangelistic Advance is something new in Methodist circles. The plan does not profess to be flawless. Involving human beings who are by no means flawless, it cannot be a work of unmitigated perfection. Moreover, it may work better in some places than in others. Nor is it a magical panacea, to be taken *in toto* out of a suitcase and deftly superimposed upon a given situation with the hope of a drastic revival without the lifting of a hand or the breathing of a heartfelt prayer. Left to itself, the plan is worthless. Taken up by consecrated hearts and willing hands, however, it can be a tool to help bring the spiritual renaissance the world needs today.

Why, then, do I believe in this plan?

1. *It takes a realistic look at the world as it is.* It sees men, as individuals and in groups, lost and confused at the critical centers of their lives—their souls. It sees war, crime, and poverty as the outward indications of a spiritual disease which nothing human can eradicate. It sees the blind leading the blind, and brother fighting against brother, getting nowhere fast. It would appear to the sober mind that civilization is about to commit suicide. It knows there is a sure remedy for the situation. It thinks it knows what it is, and rises up with confidence and faith to minister to it.

2. *It is calculated to make an appeal to all people in the area of its reach,* both the "faithful few" (or many) who frequent the Lord's house and also that great host who for one reason or another do not get to church. It doesn't wait for the people to come. It goes after them where they are. Too long have we considered the church a central office to which interested parties may come at will. Jesus did not do that. He went to the people with His appeal. The plan thus reverts to the original tactics of our Master.

3. *Its characteristic of bigness is a challenge to our noblest endeavors, as well as a powerful incentive to depend wholly upon the power and wisdom of God.* There are dangers which attach to "bigness," to be sure, but these are not considered here. The task of the Church has always been an impossible one. The epic of Bethlehem's manger occurred in an impossible age, but its power has changed all the ages. The first century stream of corrupt life in the Greek and Roman world was impassable, but the little band of believers marched across their world and demonstrated what God can do to mend broken hearts and lives. With the passing of the years, their faith shines more and more brilliantly. The Christian is right in considering himself a "weak worm of the dust," but he must never forget that one man and God are always a majority. With Paul he can say: "I can do all things through Christ, who strengtheneth me."

4. *Furthermore, this plan calls for the enlistment of both clergy and laity, and the wholehearted support of everyone.* It is one grand cooperative endeavor, where the minister works side by side with laymen. The layman who knows he cannot preach a sermon from the pulpit discovers he can preach with his life and tongue in a personal visit with a prospect for Christ. The minister, who feels the limitations upon his own ministry, through the human limitations of time and strength, finds his efforts securely buttressed in these consecrated efforts of his laymen. All are found to be one in Christ, in purpose, in faith, and in endeavor.

There are, of course, those who for various reasons can take part neither in the public services nor in the visitation, but who can be enlisted as "prayer warriors." God alone knows the valu of these precious "cloistered saints! These are glad to feel they have a pa in the work.

5. *It is a thoroughgoing project, cal ing for careful planning and prepara tion and persistent promotion, bot before, during, and after the immedia campaign itself.* It ought to be instru mental in helping overcome some c the leakage experienced so often in th weeks following our revivals. Let no of us forget about the "assimilatio committee" in our promotion of the pla

6. *The plan has for its ultimate ai the finding of people where they ar spiritually, that they might be led t Christ for the help they need.* Howeve it recognizes that many times we mus find people geographically before w can reach them spiritually. That i why we must go out into their hom for friendly visits. While these peop may be harder to reach, it must b remembered that God has spoken t them long before we come. He sti answers prayer and the day of miracl is not past.

7. *Finally, I believe in this plan be cause it will glorify God through th salvation of souls, and bring closer t realization the divine object of "peac on earth among men of good will.* Dwight L. Moody's challenge still ring true: "The world awaits to see wha God can do with a man who is wholl given up to Him." Moody himself ac cepted the challenge when he said: "B the grace of God I will be that man. The grace of God as revealed in Chris is the only solution of today's impass Let us not fail Him!

By Henry F. Pollock
First Methodist Church
Dravosburg, Pa.

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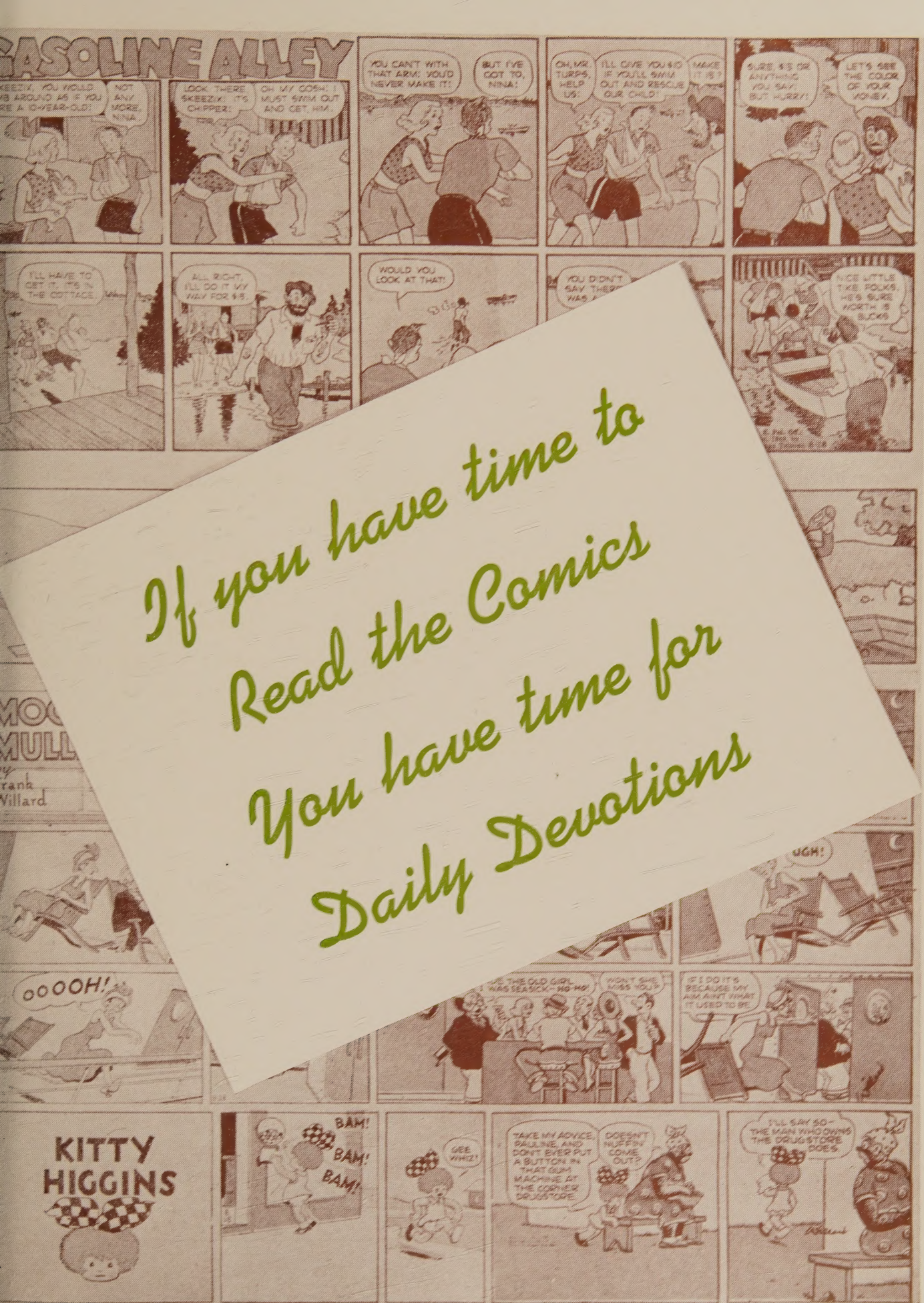
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